

Millennial & Star

JULY 1968





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Cover Picture

President & Sister LeRoy J. Buckmiller in the grounds of the London Temple—
Story page 34.

Introducing — The Central British Mission

★ We begin with this issue the first of a series of articles concerning the missions in the British Isles. We hope to include, as far as is possible, pictures of persons and places relating to each mission both in organization and relative to Church history and other historical data that may prove interesting to readers and which will encourage them to want to visit such places.

The series will not necessarily follow in each succeeding month but will appear as the Millennial Star's enlarged programmes will allow. Where possible we shall endeavour to announce the various articles in advance.

Therefore, the first report, in this issue, deals with the Central British Mission, organised just seven years ago. The Leicester Stake lies within the mission area.

The editorial staff of The Millennial Star wishes to express appreciation and thanks for their kind assistance in assembling such information and pictures, to the following:

Pres. George I. Cannon and Sister Cannon

Missionary Presidency

Mission Boards

District Officers

Branch Officers

Missionaries

All others who have aided in this assignment.

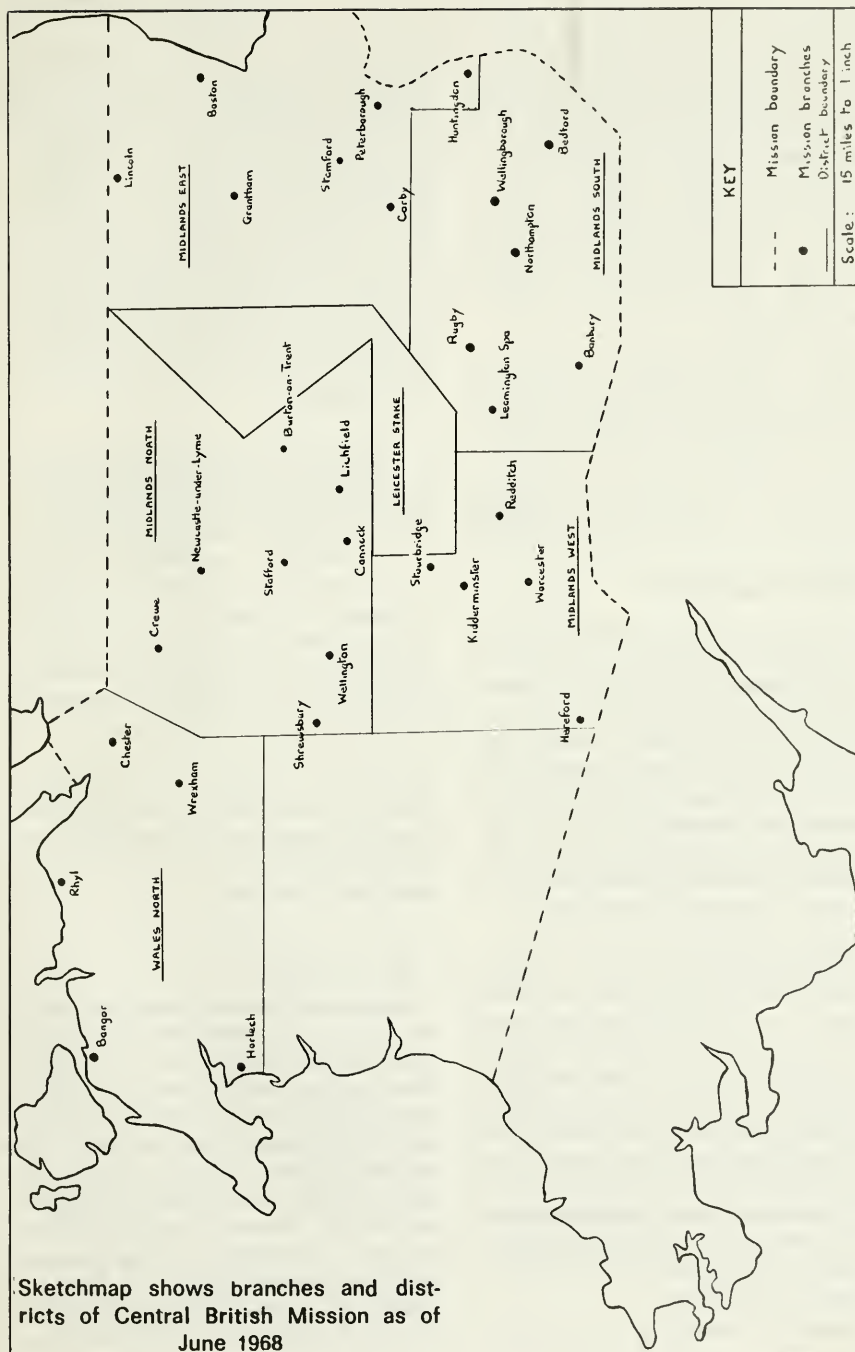
★ The Central British Mission was organised in March 1961, simultaneously with the Leicester Stake, and comprised part of the former Birmingham District, along with the Wales and Norwich Districts. Norwich was subsequently transferred to the British Mission in 1963, and Wales to the Southwest British Mission in 1966, but by this time, the great growth in membership and leadership had justified the organisation of four districts in the Midlands, and one in North Wales.

Presiding over this 10,000 square mile area is President George I. Cannon, who since July 1966 has been "Building Strong the Kingdom of God", following the great work done by his two predece-

ssors Pres. Joy F. Dunyon (1963-66) and Pres. James A. Cullimore (1961-63).

Mission membership now totals 4,500, and is organised into five districts and thirty one branches, of which nine are dependent units. This has been made possible by the baptism of many complete families and potential priesthood, as evidenced by the growth within the present Mission area from 50 to nearly 250 Melchizedek Priesthood in seven years. The brethren are organised into three Elders' Quorums at present, and the goal is a Quorum in each district by the end of the year.

District missionaries have been called to supplement the fine work being done by the corps of 230 full-time mission-



aries, and the membership throughout the Mission are responding to the call of "Every member a missionary." It is interesting to note that 7 countries are represented in the missionary force, namely Switzerland, Finland, Canada, Germany, Mexico, Turkey, and the United States, and missionaries from France and South Africa have only recently been released.

With the whole Midlands area shaping up for stakehood, the accent is on leadership training and sound organisation. A twenty-strong Mission Board supervises the Priesthood and Auxiliary programmes for the Mission, and plans the full calendar of the mission events.

Extensive Programmes

This includes such activities as the Missionwide Priesthood Conference, District Missionary Seminars, a Fathers and Sons Camp, Young Peoples Convention, M. Men/Gleaner Conventions and a full Sports and Athletics programme. A Mission Priesthood Council consisting of Mission Presidency, Mission Priesthood Advisors, District and Quorum Presidents, promulgates all aspects of Priesthood Correlation.

A Mission Youth Council, comprising Mission Presidency, Mission M.I.A. Leaders, and Athletics Directors, and District M.I.A. representatives, together with the Mission Youth Aaronic Priesthood Advisor, is the spearhead of action on all the Youth activities and achievement programmes. The Councils meet quarterly at the Mission Home and on each occasion, District representatives of one Priesthood programme and one Auxiliary programme also attend for leadership instruction.

Leadership training is also given at

the Sunday morning session of quarterly District Conferences, sessions being held simultaneously for one Priesthood and one Auxiliary programme, and these are proving to be very effective. Throughout the Mission, District leadership meetings are held monthly and District Presidencies with the help of District Councilmen, are aiding in leadership training and general development of well-informed officers and teachers. A District Council has been formed in every District.

The Mission is financially sound with all independent units operating the budget system and all districts also operating on budget. New chaples are located at Peterborough, Northampton, New-castle-under-Lyme, and Worcester, with construction under way at Lincoln. Several other branches have sufficient membership and priesthood strength to justify a new building, and are busily engaged in property search.

Many fine leaders have been developed over the years, and some of those currently serving in Mission and District capacities are featured in the following thumb-nail sketches.

Proud of Leaders

Members of the Central British Mission are justly proud of their leaders, and their fine heritage in the Gospel. Some of the most inspiring missionary work of latter days has been performed within its borders, and suffice it to say that in 1840, Brigham Young, Wilford Woodruff and Heber C. Kimball met on the Malvern Hills, now in the Midlands West District, and there agreed upon the publication of the Book of Momon in England and inaugurated that historic magazine, the *Millennial Star*.

Midlands North District

Branches: Burton-on-Trent, Lichfield, Newcastle-under-Lyme, Crewe, Stafford, Cannock, Wellington, Shrewsbury.

President: Robert Mawle has been a member of the Church for 16 years and District President since March 1967. This calling followed devoted Church service in Sunday School, Primary and M.I.A., with periods as Birmingham Ward Clerk and President of the Lichfield Branch. While serving as a building missionary on the Crawley chapel, he met his future wife and they were the first couple married in the chapel one week after completion. They have two children and will soon be blessed again, and they always find time to have fun with them in addition to a busy Church and business schedule.

Midlands East District

Branches: Corby, Lincoln, Grantham, Peterborough, Stamford, Huntingdon, Boston.

President: Richard D. Thomas was called to preside over the Midlands East District in January 1968. As a Royal Air Force Officer, he is often on the move, and has had many opportunities since his baptism in 1962 to give Church service in various parts of the country. These include Fraserburgh in Scotland, the Shetland Isles, Plymouth, Barnstaple, Weston-super-mare, Cambridge, Peterborough and Stamford. He has twice been a Branch President, has served in all the Auxiliaries, including Relief Society, and shouldered many Priesthood assignments. Pres. and Sister Thomas have 5 children, ranging from 9 months to 9 years, and testify to the importance and blessing of Family Home Evening.

Midlands West District

Branches: Hereford, Kidderminster, Redditch, Stourbridge, Worcester.

President: Harry W. L. Jones has only recently been released as Mission 1st Counsellor to head the Midlands West District. Since joining the Church in 1950, Pres. Jones has had wide Church experience, at Mission, District and Branch level, and was also one of the first Elders Quorum Presidents to be called in the British Isles.

He and Sis. Jones have always given dedicated service, and their work among young people was recognised in 1966 with the Honorary Master M. Man and Golden Gleaner Awards. Their son Terry has filled a fulltime mission in the western United States, and daughter Jill is married to Midlands West District Clerk Kenneth Chapman.

Midlands South District

Branches: Bedford, Banbury, Northampton, Rugby, Leamington Spa, Wellingborough.

President: Arthur J. Turvey joined the Church in 1956 and was called to the Northampton Branch Presidency within two months. Later he was sustained as Branch President just prior to purchase of land for the new chapel, and served in that office for 5 years during construction and completion. Since then he has shouldered District responsibility firstly as 1st Counsellor, and then as President. President and Sister Turvey and their two children also put great emphasis on family activity and Family Home Evening.

Wales North District

Branches: Bangor, Chester, Wrexham, Rhyl, Harlech.

President: When Ralph Roberts decided to move north from Epsom, Surrey to Chester less than two years ago he little expected to be called to the Wales North District Presidency as 1st Counsellor and later as President. Having served faithfully as Ward Clerk

Continued on page 29

The Cannon Clan— Insurance Executive Now Motivates Missionaries To Action

★ In presiding over the Central British Mission, President George Ivins Cannon has changed from his business career of training agents to sell insurance, to inspiring and motivating missionaries in sharing the Gospel of Jesus Christ. Before coming to Great Britain in July of 1966, President Cannon was an Assistant Vice President with Beneficial Life Insurance Company of Salt Lake City, Utah. His activities in the Church have been many and varied.

During World War II, while serving in the U.S. Air Force in Africa and Italy, he acted as an Assistant Chaplain and LDS group leader. Following the war he served in the MIA on ward and stake levels, and then for thirteen years on the General Board of the YWMIA. At the time he was called on his mission he was serving as bishop of the newly created Parleys 6th Ward, Salt Lake City.

President Cannon is the son of George J. and Lucy Grant Cannon. His is a rich heritage in the Church, his great-grandfather George Q. Cannon serving for many years in the First Presidency of the Church, then his grandfather Abraham H. Cannon was an apostle before his untimely death at the age of 37. Heber J. Grant, 7th president of the Church, was his grandfather on his maternal side. It is reported that President Grant and Abraham Cannon used to secretly hope that their children might marry and such was the case when George J. and Lucy Grant were wed. George J. Cannon was a highly successful business man in Salt Lake City, and Lucy G. Cannon, in addition to caring for a family of seven, served for many years as General President of the YWMIA. President Cannon, until he came to England lived all of his life in Salt Lake City.



Pres. George I. Cannon and his family. From left, front, Douglas, George H. George I., Mary, Isabel H.; back, Grant, Wayne, Margaret, Kent.

Sister Cannon

Isabel Hales Cannon was born in Ephraim, Utah, to Wayne B. and Belle Wilson Hales, while her father was serving as president of Snow College. The Hales family moved about considerably while Dr. Hales was studying for his PhD, but then settled down in Provo, Utah, where he became a member of the B.Y.U. faculty. There, Sister Cannon went to school, graduating from the B.Y.U. with a degree in Home Economics. President and Sister Cannon met at the B.Y.U., and were married in the Salt Lake Temple by President David O. McKay, then in the First Presidency, in June of 1947.

The "Cannon Clan" has the unique distinction of possessing its own basketball team, plus two little cheerleaders. The five boys are the oldest. George H., 18, and now at school in Salt Lake City, has unfortunately only been able to spend six months in the Central British Mission. During that time he formed a deep love for the country and the British people, and regrets that military obligations have made it impossible for him to spend more time here for the present. While in England he participated in the athletics, music and missionary work of the CBM and Birmingham Ward. He also attended a term at Aston University, studying chemistry.

Wayne

Rugby football has been the first love of 6'5", 17-year-old Wayne. He has played for the school team, made the all-Warwickshire county side, and enjoys playing by invitation for other clubs. To partially quote from an article which appeared about him in the Birmingham Post (Sept. 27, 1967).

"Now Wayne — all 6 ft. 4 in., of him — is a key player in the John Willmott Grammar School, Sutton Coldfield, Rugby side . . . Apart from his physical advantages—he is, not surprisingly in the school basketball side—Wayne is an intelligent player, using his brains to supplement his great height. He can also take all the knocks that are going in his stride.

Wayne, from Salt Lake City came to Britain with his parents, who are Mormon missionaries, and has another full Rugby season before him at John Willmott School after this one . . ."

Wayne also participates in basketball and is on the athletics team. As a hobby he enjoys rejuvenating used motorcycles. Last summer, as a 16-year-old, he went out into the field and worked as a missionary for three weeks

3 Younger Boys

The three Cannon boys, Wayne, Grant and Kent, all attend John Willmott Grammar School in Sutton Coldfield. There, Grant has been busy in school activities, not only leading his form scholastically, but taking time out to sing one of the leading roles in the school opera last autumn. He has served as a reserve on the under-15 rugby team and played regularly on the basketball team. At present he is secretary to the Birmingham Ward YMMIA, and spreads enthusiasm wherever he goes.

Kent, 12, as a first former, plays rugby and is on the athletics team. He is captain of his form and secretary of the deacons' quorum in the ward. He serves as general handyman and Mr. Fixit around the Cannon home. Douglas, the ten-year-old member of the male quintet, is in school at Walmley Primary school. He loves playing football, running

and taking gymnastics. In between he somehow finds time to go to school and enjoy piano lessons.

Margaret Is 8

An event which Margaret, now 8, will treasure all her life is the fact that she had the privilege of being baptized a member of the Church in the Hands-worth chapel, the first building erected by our Church in England. She is in the Junior school this year and loves learning to knit and play the violin. Mary, 6, is thrilled at being able to read long before her friends at home. She has a lovely English accent, and it would be hard to pick out either of the younger girls from a group of their British friends.

As a family the Cannons enjoy many joint interests. They have lots of fun with music—singing and playing various instruments from the baritone horn to

the recorder. In the States they enjoy camping, especially if it is tied in with a fishing trip. A Saturday will often find President Cannon and the five boys on the ski slopes. Swimming, baseball, football and tennis are enjoyed by the whole family. Sister Cannon likes to sew, and lives in hopes that "some day" there will be time to really enjoy this hobby.

The call to serve in the Central British Mission was wholeheartedly accepted by the entire family and it has been a united effort from the start. The children have been real missionaries as they work, study, and play amid the British people. The mission has been a strengthening influence on the family as a whole, making the Gospel a part of life, twenty-four hours a day. One of the choicest blessings has been to work with fine young missionaries of the CBM, and know well the magnificent British saints.

Enter Now

HAVE you entered the short story contest sponsored by The Millennial Star, the closing date for entries is Aug. 30, 1968. You still have time. Start that story TODAY.



Present earlier this year at dedication of the Mission Home were, from left, Kenneth Chapman, clerk, Midlands West District; Sister Louise Thompson, full-time missionary; Sister Cullimore, Elder James A. Cullimore, Geoffrey and Julia Wilkins, Mission Board; Pres. George I. Cannon, Gillian Chapman, Midlands West District Primary counsellor; Sister Cannon, Gladys and Peter Williams, YWMLA superintendent, Mission Board.

(Photo courtesy West Midlands Press, Ltd., Walsall.)

Elder Cullimore Dedicated Mission Home This Spring

★ During President Cullimore's recent visit to the British Isles, he dedicated the Mission Home of the Central British Mission, Saturday, March 9th and both President and Sister Cullimore spoke. There were approximately one hundred and fifty in attendance, representing the Midlands, North Wales, and the local press. It was a very enjoyable service and greatly inspiring. Preceding the service, tours were given through the Home.

The Mission Home has been used for three years and was built for the express purpose of serving as the headquarters of the Central British Mission. The name, "Cotswold," finds its source

in the extensive use of the honey-coloured Cotswold stone throughout the grounds and building.

The Mission Home serves as the living quarters of President George I. Cannon and his family and also the missionaries who serve on the staff. The design of the building is very functional and provides adequate living space as well as efficient, suitable office areas. The facilities range from a modern kitchen to the printing room, where most of the necessary printing for the mission is done. The Mission Home is truly a help and a blessing in directing and coordinating the Church and missionary work in the Central British Mission.

Do It Today

YOU still have time to enter The Millennial Star Poetry Contest, closing date which is Aug. 15, 1968. DO IT TODAY!

Organized In 1961

From British Mission

★ The Central British Mission was organized in 1961 with James A. Cullimore as the first president. It had previously been a part of the British Mission with headquarters in London. The new converts of the Church in the midland area swelled the membership to the point that a separate mission was organized. The first mission headquarters were located in Sutton-Coldfield in a large, red-brick house on Pilkington Avenue. The mission grew and prospered in membership and by

1963 a larger home with more land was needed.

"Cotswold" was built and completed in March of 1964 soon after the arrival of the new mission president, Joy F. Dunyon. It was dedicated in March of this year and is a lovely home for the current president, George I. Cannon his family and staff. It has been said that the amber stone, the polished, golden wood, and the spacious openness reflects the warmth of the Gospel glow to all who enter its door.



The Mission Home above, as it appears today and at right, as the architect envisioned it prior to construction.





The Central British Mission presidency, from left, Derek Cuthbert, first counsellors; Pres. George I. Cannon and Benjamin Thorpe, second counsellor.

Local Men Assist President

★ Two local members have been called to assist President Cannon in the Central British Mission. Derek A. Cuthbert of Nottingham and Benjamin Thorpe of Rugby are counsellors in the mission presidency.

The Cuthbert family joined the Church in January, 1951 and have been actively engaged in the work ever since. Brother Cuthbert comes to this position with much experience having served as first counsellor to President Woodbury in the British Mission, as Leicester Stake President and as first Counsellor in the London Stake presidency. He has served as First Counsellor in the Central British Mission to President Joy F. Dunyon. Officially the family are members of the Nottingham Ward in the Leicester Stake but Brother Cuthbert is on loan to the Central British Mission.

By profession he is an Industrial

Economist and has many opportunities for travel. His wife, Murial, is the News Editor of The Millennial Star. They have nine children.

Brother Thorpe, who has only recently been called to the Mission Presidency, joined the Church in 1953. He was baptized in Manchester and has held positions of responsibility since that time. He was the Branch President of Aston-under-Lyme and later was called to be the Stake Clerk at the formation of the Manchester Stake. His occupation took him to Rugby four years ago and he was called to the Central British Mission-Mission Board for Home Teaching. He was later released to serve as first counsellor in the Midlands South District Presidency. His wife, Dorothy, has been on the Mission Relief Society Board and is now the District Relief Society President. They have three sons.

A Day In The Busy Life Of A 'Mission Mum'

★ The only thing that can really be planned upon in the day of a "Mission Mum" is the fact that there is no definite routine. It is important to try and schedule activities, times and events. But one must also be able to adjust and adapt to meet the unexpected that always pops up. What might a day be like in the Central British Mission home?

- 6.00 a.m. Rise and shine! Make personal preparations for the day
- 6.30 Mission Home family prayer. This gives a wonderful feeling of unity and purpose as we begin the day.
- 6.40 Start the family laundry. Make a written outline of day's schedule and list most important things to be accomplished that day.
- 7.00 Awaken children. Start their breakfast.
- 7.30 Feed family. Perhaps help with advance preparations on missionaries' morning meal while in kitchen. Help Wash up.
- 8.00 Out of the kitchen. Take care of the hundred and one details necessary to get the children off to school. Then tidying up the apartment and encouraging the children to do their assigned share, answering phone calls and reading mail.
- 9.00 See younger children to school. Complete final personal preparations for the day.
- 9.30 Try to be in office. Answer mail, visit with missionary who helps with my work, visit with new missionaries, study, check with President Cannon on problems which arise, editing publications, and at odd moments completing laundry for the day. About two morning's a week are devoted to ironing the thirty-plus shirts and other items, plus some cleaning of our living quarters.
- 11.45 Help missionaries prepare their stand-up lunch. Back to the office for a while, then perhaps walk to meet the children who come home for lunch.
- 12.35 Lunch with children and President Cannon if he is in. Wash up.
- 1.30 p.m. Back in the office. Visit with the cook on meal plans, take care of auxiliary work, run errands, check on supplies, work on talks and written materials, plan for District Conferences, missionary meetings and visitors.
- 3.30 Pick up youngest child from school. Try and be through with office work so time can now be spent with the children.
- 4.30 All the children are usually home. Help with arrangements for dinner. On Primary night arrange to feed them early so they can be ready to leave for Primary on time. Adjust schedule on M.I.A. nights too.

- 5.30 Dinner. This is the one time of the day we try to be leisurely, relax and unwind from the pressure of work which we feel in the Mission Home.
- 6.45 Check with children on evening activities. Help them, catch up on mending and finish ironing. On Thursday nights we eat alone as a family. This is followed by a home evening in which the children take turns planning, conducting and giving the lessons.
- 8.00 Two or three nights a week a fireside is held as one special occasion presents itself—new missionaries, missionaries leaving for home, special guests, missionaries going back into the field after living in Mission Home.
- 9.30 Mission Home family prayer. A quiet thanks to our Maker for a day humbly spent in His service. This is usually followed by a few moments of visiting and relaxation.
- 10.00 Start convincing the President it is time to “call it a day.” Usually not successful.
- 10.30 Time to retire. Attempt to catch up on a little studying, usually falling asleep in the process.

Personal comments: This is my schedule as I wish it would read. As I put it on paper it seems so simple and orderly, and yet the days fly by and it seems there are always unfinished tasks to be completed, regrets over not spending more time with the children, wishes that I could have been more effective. Often a choice must be made between whether to participate in a missionary or member activity, or to attend to the needs of the children, and I feel I must heed the instruction of the First Presidency that in my job “my first responsibility is to our family.” We do try to participate in as many member and missionary activities as we can as a family, and find it is a strengthening influence in building family unity and our individual testimonies.

Even though this is a challenging responsibility and an unpredicable life, serving as “Mission Mum” in the Central British Mission is a choice experience for which I shall be eternally grateful.



From left, Margaret Bourne, Cary Antcliffe and Gil Antcliffe.

Cook, Housekeeper Radiate Love To All

★ Much of the warmth and love of the Central British Mission home, "Cotswold" radiates from two lovely ladies who work there. Mission presidents have come and gone, but since the formation of the Central British Mission "Sister Cary" Antcliffe and "Sister Margaret" Bourne have steadfastly carried on in their duties as cook and housekeeper respectively.

Sister Cary (Rosevald), born in Danzig, Germany and a refugee following World War II, came to England nineteen years ago with nothing but her indomitable spirit. She worked and won her way into the hearts of all who know her. At her side is her unassuming, fun-loving, willing to go the "second mile" husband, Gil, whom she met and married here in England.

Although Sister Cary's title is that of "cook", aided by her husband, she spends many hours acting as chief purchasing agent for the Home. If something is needed, and Gil and Sister Cary can't find it, it just isn't available. Never blessed with children of their own, they have adopted every missionary in the Central British Mission, and the glow

of love radiates from them as they give fully of themselves to others. They have recently acquired a cottage in Shropshire which they have converted into a "storybook home" and it is a haven for all who go there.

Sister Margaret Bourne goes about her housekeeping tasks at "Cotswold" so quietly and patiently that there is a great risk of taking her for granted. Married to Frank Bourne, an electrician, she has three fine children—Maureen, Michael and Kevin. Two grandsons, Lee and Mark, are the idols of her heart. But then, Sister Margaret has a way of making everyone, including each missionary, feel equally important. She shows the patience of Job as she endlessly cleans scuff marks off the floor, polishes and shines with real pride. Her sense of humor and clever reply with eyes sparkling make everyone happy in her presence. The beauty and warmth of "Cotswold" are a tribute to her loving care.

Sister Margaret and Sister Cary are genuinely concerned about the missionary work and state of morale in the Central British Mission, and thrill with every success that comes.

CBM Crest

Inspires Missionaries, Members To Service

★ This is the **crest of the Central British Mission** of the Church of Jesus Christ of Latter-day Saints. It symbolizes our calling as servants of the Lord in this part of His vine yard.

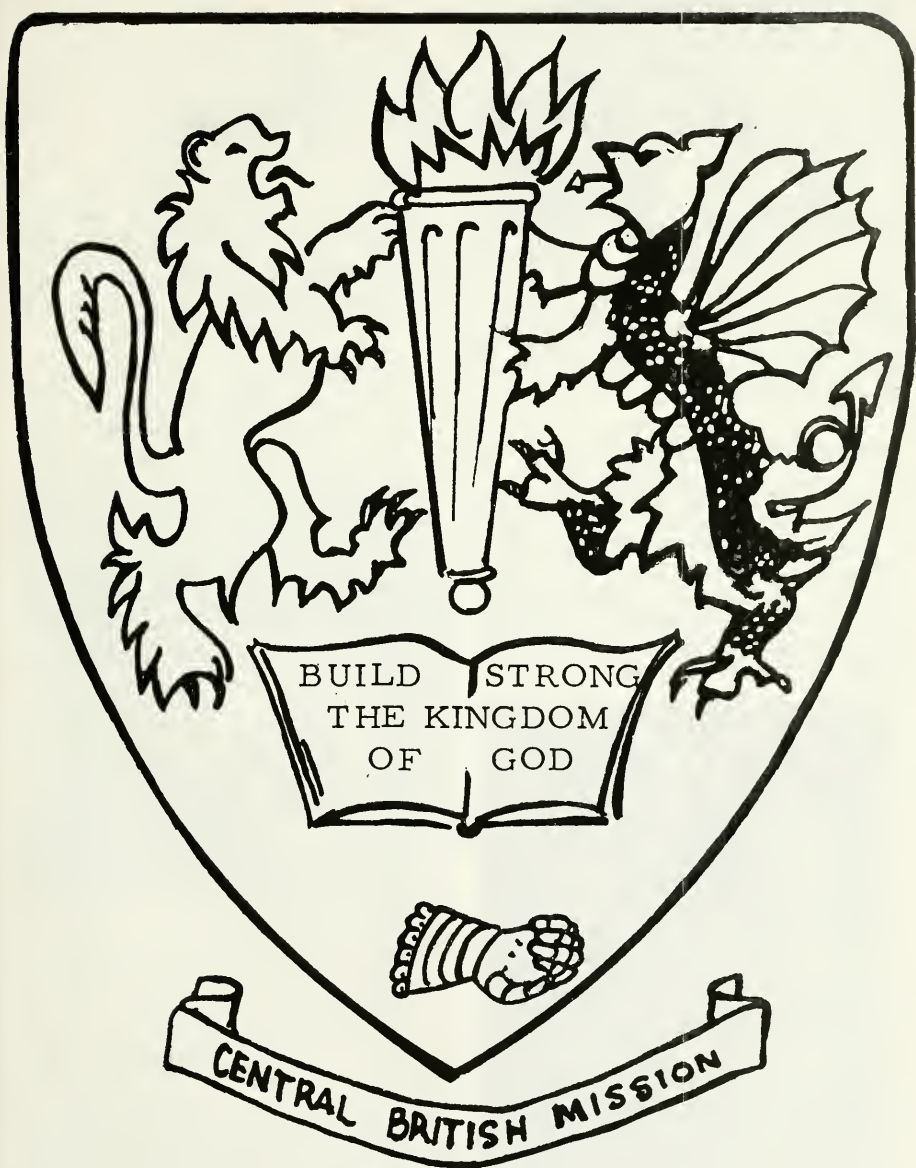
The **Lion and Dragon** have been from medieval times, the ensigns of England and Wales, signifying the courage, and forthrightness of the British people in all ages of history. They have been displayed proudly on many banners, but on none so important as the one you hold in your hand. Because they serve as a reminder to us that this land, too, is a choice land that many stalwart, and noble souls reside here; and that the responsibility for their hearing the Gospel of Salvation rests upon our shoulders.

The **Torch** is the traditional symbol of light and truth. To us as members and missionaries of the Church of Jesus Christ it represents the light of the Restored Gospel. Just as the ancient Greek Olympians passed the torch from one to another, this "Torch of the Gospel" has been passed to us by our forerunners in this land—Brigham Young, Wilford Woodruff, Dan Jones, and others to carry and share its light with all whom we come in contact.

The **field of blue** stands for the heavenly heights we must constantly strive for. We reach beyond ourselves to new horizons not simply for our own personal growth, but that we thus might more effectively fulfill our responsibility to lead souls into the Church.

The **mailed gauntlet** since the days of King Arthur, has signified a Challenge between men of honour and integrity. As modern-day Heralds of Truth, this gauntlet represents the Challenge given to us by a Prophet to build strong the Kingdom of God with many solid converts. This gauntlet is doubled into a fist, representing not force, but determination on our part to accept the Challenge and follow it through. It means that we will live clean, honourable lives, Challenge and Testify by the Spirit of God, and literally lead people into the Truth regardless of opposition from the forces of evil.

This crest should serve as a constant reminder to us that the magnitude of our calling is unequalled on earth, that we serve the Master Himself, that we might be able to say with Paul of old when our term of service in this land comes to a close, "**I have fought a good fight, I have finished my course, I have kept the faith.**"



Introducing The Mission Board

★ Members of the Mission Board travel from far and wide to fulfill their assignments. They go to Peterborough, Northampton, Newcastle-under-Lyme, Worcester, Chester and Rhyl for district conferences as well as to Sutton Coldfield for the board meetings.

PETER and GLADYS WILLIAMS

★ Peter and Gladys Williams have served on the mission board four and a half years supervising M.I.A. activities of the mission. They have been responsible for the highly successful Youth Conventions, Gold and Green Balls and banquets and all other M.I.A. responsibilities.



Peter and Gladys Williams.

They joined the Church in 1950 and were the first converts of the Peterborough area in recent years. They have two daughters both of whom are active in the Church.

The Williams agree that the work is hard at times, but satisfying and rewarding. They believe that there is no greater testimony builder than working with the young people of the Church who will become our future Church leaders.

(Note: Brother Williams, since this article was prepared, has now been sustained as president of the Peterborough Branch.)

G. FARRELL and DORATHE RAE YOUNG

★ Brother Young serves on the Mission Board as Advisor for the Youth Aaronic Priesthood and his wife, Doratha Rae assist on the Y.W.M.I.A. Board. They are busy and active with other Church responsibilities, as well, as Bro. Young is a Councilman in the Midlands East District and president of the Huntingdon Branch.

Both are descended from illustrious Church stock. Brother Young's great-great-grandfather was the Prophet Brigham Young and his Mother's great-great-grandfather was Parley P. Pratt.

Brother Young attended B.Y.U. and then fulfilled a mission in Mexico. In 1962 he Married Doratha.

Mexico also features in Sister Young's life as her grandfather Heleman Pratt was called to colonise in Mexico. Her father was born there. Although he lived in the United States on different occasions he felt his life's mission was among the Mexican people. When Sister Young was seven years old the family moved to Mexico. When she was older she served as a missionary in the Northern Mexican Mission.

The Youngs are members of the United States Armed Forces and are stationed at Alconbury, Hunts.



Gaylord F. Young, Sister Doratha Rae Young, sons, Boyd and Michael.

WALTER COLEMAN

★Walter Coleman is in charge of the Sunday Schools of the mission. He lives in Worcester with his wife a daughter and a son. His oldest daughter, Ruth, is newly married and has been the branch pianist since she was nine-years-old.



Walter Coleman

Brother Coleman has held positions of responsibility in the Branch as branch clerk, counsellor in the Branch presidency and finally branch president. He was then called to serve in the district presidency. Sister Coleman has worked in Sunday School, Relief Society and Primary as well as Genealogy on a branch and district level.

The mission Sunday Schools have progressed under the guidance of Bro. Coleman. He has worked diligently to help each branch Sunday School to use correct manuals, develop Teacher Training Courses and to use visual aids.

The Coleman family have a keen sense of humor and enjoy each other. In their spare time they have a family folk group called "The Coleman".

MALCOLM AND HEATHER COOMBS

★ The Mission, whenever possible, calls married couples to the board. It would be difficult to find another couple more suited for the M.I.A. Board Sports Directors than Malcolm and Heather Coombs of the Lincoln Branch. Both have had much experience in games and athletics.

Sister Coombs is a Queen's Guide and while still at school played hockey for the junior county team. After leaving school in 1956 she went to Paris



Malcolm I. Coombs, Sister Coombs, with children, from left, Judith, Christine, Helen and Rebecca, eight months.

as an au pair girl and returned to England the following year. In 1960 she qualified as a State Registered Nurse.

Brother Coombs represented his school and county in swimming events in his youth but in 1955 contracted polio which put back his entry into University for a year. While at University he kept up his interest in swimming and was chosen to swim and play water polo for English Universities. He was also president of the University athletics team and followed this by another year as President of the Dental Society.

They joined the Church in 1963 and attended the Chesterfield Branch for a few months before moving to Woodhall Spa where he is now in general dental practice. 'Heather, his wife, runs a children's play group.

They have four daughters.

JOSEPHINE OVERTON

★ Sister Josephine Overton, of Peterborough is in charge of the Central British Mission Primaries. She joined the Church fifteen years ago and has since been engaged in Primary work.

She is married to Don Overton and they have three children.

Sister Overton reports that she first learned about Primary from Doreen Green of Leicester who was then Nottingham District Primary president. Later when she and her family were transferred to the Northampton District, it was Joan Neale of Rugby, who continued her training. Now Sister Neale is assisting her as Secretary to the Mission Primary Board.

Sister Eileen Dunyon, wife of the former mission president and a member of the General Board of the Primary

also had great influence on her Primary work. At this time she was called to be Primary president. She recalled how inadequate she felt but how inspired when Sister Dunyon said to her "We are not called into positions in the Church for what we are, but for what we may become." With these words as her guideline she has led the mission

Primaries with insight and skill. She has arranged for the term "Guide" to be changed so that it would not be confused with a girls organization in England called "Girl Guides"; Gained permission for the boys to wear a neck tie in the last year of Primary and changed the colour of the band as they go into the Vanguard programme of M.I.A.



Brother and Sister Don Overton and their two sons, Peter and Paul and daughter Caroline.

JOAN NEALE

★ Joan Neale is secretary of the Primary Board. She joined the Church sixteen years ago. She is a woman of great spirit and courage as she has endured death of loved ones, loneliness and tragedy. She has reared three sons and one daughter successfully. All are attending institutions of higher learning.

Sister Neale was called as a Primary Mother a week after she joined the

Church. She held the office for just over fourteen years in the Rugby Branch. She was also first counsellor in the Birmingham District Primary for two years and Primary president for Birmingham District and later the Northampton District for nearly twelve years. She was called to the Mission Board as secretary and counsellor four years ago.

Sister Neale was determined to improve her education and two years ago



Joan Neale

went to school and gained two O levels. Last year she started a course of Teacher Training and should be a fully qualified teacher in another two year's time.

She has worked as a secretary to Heads of Departments at Colleges and as a Headmaster's Secretary at a school.

ROBERT WOOD

★ Bro. Robert Wood was called as Mission Aaronic Priesthood advisor in 1967. He and his wife joined the Church at Stockton-on-Tees eight years ago. He was soon called to be president of the old Billingham Branch. He later moved to Rugby and became president of the Rugby Branch. He was released from this position when called to the Mission Board. He still serves in the Midlands South District as Genealogy Advisor.

The Woods have five children and

there are always babies about as they have acted as foster parents for the past ten years. They are very concerned for children and young people. Brother Wood is a member of the Voluntary Probation Group working with probation cases and released prisoners requiring guidance.

GEOFFREY ROLAND WILKINS

★ Brother Wilkins is a new member of the Mission Board and is in charge of the Member/Missionary programme. He and his family were referred to the missionaries by two dear friends, Brother and Sister Tustin (formerly of the Coventry Ward) after they had moved to Harlech, North Wales where the Wilkins then lived. The Wilkins spent weeks searching the scriptures and praying sincerely and the answer came. On the 18th of September, 1964 they were baptised in the sea at Barmouth.

There were only four families in the Harlech Branch and so they soon became familiar with all of the Church programmes. They were busy and active in the Church and by this time had five children. Brother Wilkin's salary as a fireman was not high but they always paid their tithing and gained a wonderful testimony from doing this. Christmas was a bad time for them in 1966 and they had to tell their children regretfully that there could be no extras. On Christmas Eve a huge box of groceries was delivered to their home and within an hour another box of fruit and vegetables arrived. On Christmas morning some friends drove over from Birmingham bringing gifts of poultry and food. In fact they had such an abundance that they were able to share their Christmas goodies with others.

They moved to Birmingham last year so that their children would have more opportunities to work. Brother Wilkins



Geoffrey Wilkins and family, from left, back, Sister Wilkins, John and Paul; front, Elizabeth, Jacqueline, Dean and Jennifer.

was immediately called to the Mission Board. He is also a seventies representative in the Birmingham Ward, so like President Cuthbert, he lives in the Leicester Stake but is "on loan" to the Mission.

Brother Wilkins pays tribute to his wife in all she does for him and the children. They were recently blessed with another daughter to add to their joy. They are a loving family and dedicated Church workers.

PERRY

★ Robert and Mary Perry were called as Genealogy Advisors on the Mission Board. Bro. Perry was serving in the United States Air Force and was stationed at Bedford. They since have been released as they have returned to the United States.

The Perry's had a special interest in Genealogy in England as their ancestors came from Gwenddwr in Breconshire and Llandilo-Graban in Radnershire. These ancestors emigrated to America twenty-four years before the organization of the Church. They were the first

family to settle in Delaware County, Ohio. Sister Perry is descended from English and Irish stock.

The Perrys are students of history which helps in their genealogical research. While over here, as well as working on her own genealogy, Sister Perry learned how to make Bedford lace.

MISSION GENEALOGY ADVISOR

★ Bro. Reginald A. W. Saville was born in Kings Lynn in Norfolk. His wife and daughter were baptised with him in Norwich in 1954. He is an Inspector in charge of the Guage Measuring room



R. A. W. Saville

for British Domestic Appliances.

He has been working in the Church since his baptism. He has served as a Sunday School secretary and branch organist. He has just been released as first counsellor in the branch presidency to take up a new calling on the Mission Board. He will be the new advisor on genealogy for the mission. It is a subject that has interested him for a long time and he brings to the task years of diligent Church service.



Pres. Victor F. Smart, Sister Gwen G. Smart, sons Paul right, and Simon.

A CBM BRANCH PRESIDENT

★ Victor F. Smart first learned of the Church when he met his future wife. She was baptized and active for some years before they were married. He was well known to the members of the Worcester Branch through attending social functions and taking his wife to Relief Society Meetings, but it wasn't until May, 1959 that two missionaries asked if they could hold cottage meetings in the Smart home. Bro. Smart agreed and upon being challenged just six weeks later, agreed to be baptized.

He has since been continuously active both in the branch and the district. His ordination to Elder took place at Leicester on October 8, 1960. Soon after this he was called to serve as clerk to the Northampton District Presidency and later when the district was divided, as clerk to the Worcester District Presidency. He was released from this office in 1963 and set apart as the Worcester Branch President.

A highlight of his calling has been the building of the new chapel at Lower Wick, Worcester. For ten months practically all his 'free' time was spent on the building site and the opening service on 11th March, 1968 was for him a dream come true. Particularly as the branch had met all its commitments in both labour and cash and he was able immediately on completion of the building to apply for dedication.

Just prior to his baptism Bro. Smart learned from his mother that certain of his ancestors were members of the Church. His great-grandparents were converts and sold their possessions intending to emigrate to the States. The night prior to their boarding the vessel which was to take them across the ocean his grandfather dreamed that the ship sank with no survivors. The next morning he refused to go on

board. Later he learned that this ship was in fact lost, just as he had dreamed. Although they later fell away from the Church, an elderly aunt of Brother Smart's told him that she could remember being taken to the Mormon church at Dudley by her grandmother.

Pres. Smart enjoys the love and admiration of his branch who have in him a fine leader. There was no one who worked harder or longer on their new Chapel—by their works shall ye know them . . .

GRANT L. THOMPSON

★ Elder Grant L. and Sister Mildred E. Thompson came to the Central British Mission from the Twentysecond Ward of Provo, Utah. They were both born in Scipio, Millard County, Utah where



Elder Grant L. Thompson and Sister Mildred E. Thompson, from Provo, Utah.

Brother Thompson served as Postmaster for forty-three years and owned a General Mercantile Store.

They came from pioneer stock, their ancestors accepting the Gospel in Scotland, England and Sweden. They both have served in various positions in the Church. Brother Thompson has been a

Bishop, Ward Clerk for eleven years, high councilman for thirteen years. He has also been active in the Boy Scout programme having held leadership positions in a Ward and Stake capacity and as one of the advisors of the Utah Parks Council of Boy Scouts where he was awarded the Silver Beaver Award. At present he is the President of the Wellington Branch, North Midlands District, a member of the District High Council and Home Teaching Advisor on the Mission Board.

The Thompsons are the parents of five children and have twenty-four grandchildren and are now awaiting news of the arrival of number twenty-five.

MIDLANDS WEST DISTRICT SUSTAINS NEW LEADERS

★ The Midlands West District of the Central British Mission has recently sustained a new District Presidency following the release after sixteen years' service of Brother Jack F. Passey.

Newly appointed District President Harry W. L. Jones joined the Church in September 1952 when he was baptised by Elder Stringham at Handsworth Chapel, Birmingham. He recalls his early days in the Church with some humor since there was only one other family in attendance at his first meeting—in a school room without any form of heating. A considerable effort was made to preserve reverence despite the snow which was being driven into the room through broken windows.

President Jones was ordained an Elder on the 20th June 1954 by Elder Charles Richard Devey and has served the Church in many different capacities. His most recent calling has been 2nd Counsellor in the Central British Mission Presidency.

In all his undertakings, President Jones pays tribute to his wife Gladys who has faithfully supported him and has



Midlands West District presidency, from left, David Head, Pres. Harry W. L. Jones, Thomas Byrne and Kenneth Chapman.

a very considerable record of service in her own right. She is at present serving as Mission Relief Society President in the Central British Mission.

Evidence of the love of the Church that exists in their home continues with their two children. Gillian is married to District Clerk Kenneth Chapman. She has served as a local missionary and is at present Worcester Branch Primary President, and a counsellor in the Midlands West District Primary. Terence served the Church extensively in this country before leaving for the United States where he served a full-time mission in the Western States, and is presently chairman of the Mid-West M. Men Gleaner Leadership Conference scheduled for Autumn this year.

First Counsellor to President Jones is Thomas Byrne. President Byrne has a long record of service in the District, having served as Worcester Branch President and in the District Presidency under President Passey. Sister Byrne

has served the Church as District Relief Society President and readers of the *Millennial Star* will recall that it was Sister Byrne's story which won first prize in our recent Short Story Competition.

Second Counsellor David Head did not join the Church until May 1965 but received an early calling to the responsibilities of office in 1966 when he became Branch President at Kidderminster. This was extremely arduous since President Head was living in Worcester; but he faithfully fulfilled the calling and attests to the spiritual growth that comes from working as a Branch President.

District Clerk Kenneth Chapman is a successful combination of sportsman and businessman, having been a professional footballer and currently a director in a precision engineering company. Brother Chapman has served the Church in several capacities—in particular as Mission Sports Director—and

is sustained in all his work by his wife Gillian, President Jones' daughter.

The Midlands West District have recently completed their first Chapel in 11 months solid work, and with this facility and the dedication of their District leaders, they are now poised for even more growth than those lonely days when President Jones first joined the Church in Worcester.

Continued from page 5

at Epsom, in addition to various other leadership responsibilities during his 9 years in the Church, Pres. Roberts was well equipped to head the District organisation. His scattered area involves much travelling, but despite this and the many other calls on his time, Pres. Roberts, married with 5 children, rates family activity as high priority.

WE WILL SERVE

(Our Mission Song)

Words by Eileen Dunyon

To the tune "If I ruled the World" from "Pickwick"

As we serve the Lord
Going forth to preach the gospel of love,
Teaching men that there's a Father above,
Telling them of the joy that the gospel can bring
As we serve the Lord
Learning scriptures that we now need to know,
Praying, seeking that our knowledge will grow,
Giving heed to the counsel of prophets of God.
Britain, the mission field we all love,
Where we have come to work for the Lord.
Britain, we're here to bring you the truth,
So give heed to our message and its Promise!
As we serve the Lord
Missionaries who are working with zest
Testifying to the truth we love best
Building well for the Kingdom of God.
C.B.M.—C.B.M. our own,
Centered here as we are far from home,
We will serve, truth will win the fight.
We will serve.



Pres. Cuthbert with
Pres. Watanabe in
Tokyo.

CBM Counsellor Meets

★ A visit to General Conference nowadays is not considered anything out of the ordinary, but when it is part of a 25,000 mile trip to Canada, other parts of the United States and Japan, it certainly does not happen to many.

President Derek A. Cuthbert, 1st Counsellor in the Central British Mission, counts himself very fortunate to have had such an experience in April. Commencing with business meetings in Montreal and Toronto, he then flew via Chicago to Salt Lake City for a short stay in the tops of the mountains. This was taken up mainly with General Conference sessions, meetings with some of the General Authorities, and a session in the Salt Lake Temple.

It was also possible to meet with former missionaries and saints from

the British Isles at the Woodbury British Mission re-union and the Dunyon Central British Mission re-union. At the latter, President Cuthbert was able to give an exciting progress report on the Central British Mission over the past year.

An engine failure when about to take off from Salt Lake airport for San Francisco, en route for Japan via Honolulu, made a re-routing necessary. So it was, that after a brief stop in the Gateway to the Orient, the traveller flew north to Seattle, Washington, prior to taking the polar route to Tokyo which passed over the Aleutians and within sixty miles of Russia. The main purpose of President Cuthbert's visit to the Orient was to conduct business discussions in Tokyo and Osaka, but naturally the



Pres. Cuthbert enjoying hospitality of his daughter's penfriend, Kimitaka Yamamoto, in Horyuji, Naraken.

Counterpart In Far Off Tokyo

first call was to the Mission Headquarters of the Northern Far East Mission.

After meeting President and Sister Komatsu, who graciously received the visitor from the other side of the world, it was a special experience for President Cuthbert to meet his counterpart, Mission 1st Counsellor, President Kan Watanabe. Although the two brethren joined the Church 10,000 miles apart, their Church careers have very much in common. Both heard and accepted the Gospel in 1950 and were very soon actively engaged. Both have been branch presidents and have served in Elders' Quorums. Both are very missionary-minded, but whereas President Watanabe has served a fulltime mission in Japan, President Cuthbert has had to be content with four local missions.

With the great growth of the Church in the Orient, the Church is now planning to set up a Distribution Centre for all Church literature and supplies, and President Watanabe is playing a major role in this as Translation Service Department Supervisor for the Orient. President Cuthbert had a similar experience in serving two years as the first General Manager of Deseret Enterprises Limited, the Church's first commercial venture in Europe.

Last but not least, in comparing notes, the brethren found they were both very much family men, paying tribute to their devoted wives, bearing testimony of the happiness the Gospel brings to the home, and giving thanks for the privilege and blessing of a house full of children: they have thirteen between

them.

Another highlight of President Cuthbert's flying visit to Japan was the 350 mile journey by the Tokaido express, or bullet train as it is called. This took just over three hours including stops at Nagoya and Kyoto, an average of more than 110 miles per hour! Contrasted with this was the more leisurely but fascinating tour of the ancient temples at Nara and Horyuji. This was especially interesting since it was made in the company of President Cuthbert's daughter Maureen's Japanese penfriend, Kimitaka Yamamoto. This was followed by a Japanese-style meal at the Yamamoto home, and then a breakneck drive to catch the train to Osaka, and back to Tokyo.

The happiest part of the whole tour, however, came on the return journey which was routed via Hawaii and Cali-

fornia. There, in Los Angeles, President Cuthbert spent a wonderful Easter with his eldest daughter, Janis, son-in-law, Vaughn Croft, and grandson, Daren. The visit included sightseeing around Sunset Strip, Hollywood, the San Fernando Mission and other well known landmarks. When asked which he enjoyed the most, President Cuthbert stated emphatically: "Just talking with loved ones and going through the Los Angeles Temple with them, sharing each other's Church and family experiences, and planning a Silver Wedding get-together in England in 1970." The stay was all too short though, and soon the traveller was winging eastwards on the long flight nonstop from Pacific to Atlantic coast, for a business meeting in New York. Then it was home again to Nottingham, England, with a great story to tell.

LETTER TO EDITOR

★ "I just want to say thank you so much for sending all the back numbers of our Millennial Star so promptly. We really do appreciate your efficient service.

"It is so good to have the lovely magazine in our home again and the cover pictures of our own British Isles with their clarity and lovely colours are beautiful.

"I can see tremendous improvements in the Star over the past few months. It is a literary asset to any home.

"Thank you once more.

"Sincerely,

"Bro. & Sis. Ruth and Frank Brook
13 Clara Street,
Fartown,
Huddersfield."

Reverence

If you've ever been a-top a hill when summer breezes blow,
With the beauty of God's countryside spread out of view below;
When peaceful meditation uplifts you on its wings
Then Reverence has come to you and how the glad heart sings.

If you've ever seen a little child kneel to say his prayers,
And shut his little eyes so tight and lisp his little cares,
And thank his Heavenly Father for the good things that he knows,
Then you've got a glimpse of Reverence in the innocence he shows.

If you've ever met the Prophet, then you know what Reverence is,
As you gaze into his twinkly eyes and put your hand in his;
For your soul is full of love, respect, perhaps a little awe
As you contemplate this man of God whose faith and hope is sure.

But when you are in God's house, do you show such Reverence there
Does love respect, a little awe add purpose to your prayer?
And does your meditation rest on other people's needs,
And do you seek for quietude by reverential deeds ?

And does the Sacrament restore your innocence pristine,
And repentance clear your soul from sin, and leave your mind serene?
And do you stifle whispers that anyone could hear,
And concentrate on what is said, and keep your children near?

If you want to be near Jesus, and you should be every day,
Especially when in His house to sing, or learn or pray,
Then leave your worldly thoughts and acts behind you at the door
And show the Lord your love, respect, and perhaps a little awe

—Derek A. Cuthbert

(Pres. Cuthbert is first counsellor in the Central British Mission presidency,
and was the first president of Leicester Stake).

Pres. and Sister Buckmiller Express Thoughts As They Leave Beautiful England

By Pres. & Sister LeRoy J. Buckmiller

★ For the past two years it has been our privilege to preside over the activities of the London Temple of the Church. It has been a most rewarding and enlightening experience and blessing. We have travelled the length and breadth of this beautiful land and have found joy and happiness in meeting with the members. Wherever we have been the saints have received us with a hearty welcome and open arms.

We are most grateful for the devotion and love of all for the work of the Temple and for your kind acceptance of our efforts. Our desire has been to make full use of the facilities of the Temple for the benefit of members. It is a great blessing to have a Temple in the British Isles. With every blessing there is a responsibility and obligation. You have responded wonderfully to this responsibility and have more than doubled the attendance at the Temple. We commend you for it and pray that you may continue to be faithful in this the Lord's work.

As we leave the Temple for our home in America we bid you a fond farewell. Our family of seven children and 24

grandchildren will be glad to have us back in their midst. We have missed them of course but we have adopted all of you as our family whilst we have been here. You have taken their place during this time. We will miss you. We will always remember you.

Whilst we have been here many of you have wondered if the Church authorities would ever choose a President from your own native land. It has been my conviction that someday this would be done. Now it is a reality and you have President and Sister Dougald C. McKeown to preside as President and Matron of the London Temple.

I believe the Temple can now reach its full potential, particularly when you rally about them and make the Temple an integral part of your Gospel lives. Get it into your innermost thoughts and aspirations. Make it a living part of your everyday thoughts and actions and you will be blessed. The Temple work will continue to grow and the Temple become the vital factor it was dedicated to become in the hearts and lives of all who come.

May I take this opportunity to en-



Pres. and Sister LeRoy J. Buckmiller.

courage all of you to increase your research. Seek out your kindred dead and therefore meet the responsibility we all have in this phase of the work. This is one area where much needs to be done here in the British Isles.

There is such a wealth of material here to work with and many who are especially qualified to be of help in our reseach. The work in the London Temple will receive an added stimulus as well through extra emphasis on seeking and seaching out our genealogy. Only a small portion of the names supplied to our Temple come from research done here. Now is the time to give more attention to research. Our

dead must be saved if we ourselves wish to be saved.

Now in the years to come Sister Buckmiller and I hope to come back for a visit to this green and beautiful land. When we do we hope to find all of you here doing the work of the Lord and establishing Zion with love and sacrifice.

May good Lord bless and prosper each and every one of you. May His choicest blessings be showered upon you because of your faithfulness. If any of you should visit in America do come and see us and "May the Lord watch between me and thee while we are absent one from another."

BYU Cast Concludes Successful European Tour

★ The BYU students who have staged "Bye, Bye Birdie" a musical comedy in Europe the past three months, have given U.S. Servicemen a brief respite from their daily assignments, through wholesome fast-moving entertainment. Thousands of civilians, many of them members of The Church of Jesus Christ of Latter-day Saints, have also thoroughly enjoyed the hilarious comedy as they have witnessed it presented in stake and ward centres throughout Great Britain.

The cast under direction of Dr. Harold I. Hansen of the BYU Drama Department, on sponsorship of the U.S. Department of Defense played before servicemen in Germany, Holland, Italy and Belgium, beginning at Frankfurt, Germany, March 20th. Before the cast returned home the middle of June it had played nearly 100 performances before audiences of 600 to 1,500 persons.

At least six of the presentations were in LDS Cultural Halls in Great Britain including Reading, Hyde Park, Glasgow, Scotland; Edinburgh, Scotland and Peterborough, during a "furlough" from their strenuous but invigorating schedule for the servicemen.

This was the sixth time to England for Dr. Hansen. He remarked of the "wonderful opportunities for the youth to participate in such rewarding exper-

iences in this day. This trip was near our own culture and therefore not nearly as hard as my trips to the Pacific, and particularly the Korean area where grimness of war and the cold weather can be terrifying."

He cited the reaction of the BYU students to the people they mingled with. Each student, he said was trying to soak in and learn all the culture and language he could.

Dr. Hansen said the cast was "frightened" at its first appearance before a British audience, but the audiences soon "warmed up" and the students have found the British "warmly satisfying."

The cast included Carol A. Barker, Pamela V. Bennion, Sheila R. Oliver, Gerald N. Pearson, Cheryl Pope, Judy L. Sealy, Christian A. Smit, Douglas C. Stewart, Linda K. and Janet L. Swenson, John N. Tatu Jr., Melanie Carter, Terry Tanner, Lund M. Johnson and Ronala K. Stevenson.

"It's been exciting meeting people and being with the servicemen," said Miss Smith lead. "The British are so wonderful, so warm and receptive."

Donald Overton, conductor, Westwood Musical Society, saw the drama at Peterborough Branch cultural hall and said the Society is now considering producing Bye, Bye Birdie. Some members of the Church are members in the Society.



Dr. Harold I. Hansen, left, rear, poses with cast of BYU's comedy hit, "Bye, Bye Birdie" which played before U.S. Armed Forces audiences in Europe, and before Church groups in England this spring. (Photo taken at Peterborough by Arthur J. Purser, Hemel Hempstead.)

Revelation—A Distinguishing Characteristic Of The Latter-day Saints

By President Alvin R. Dyer

★ A number of years ago there was a noted historian sent to Salt Lake City to study the customs and the way of living of the Latter-day Saints. He remained here many years among our people and published a book in the year of 1922 telling of his findings. He said he never knew the Prophet Joseph Smith. He could only tell of his work by the results as it was manifest among the people who were guided by the revelations from God which their prophet had received. He said:

"Who can explain Joseph Smith? What are the 'revelations from God'? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there was some great reason for it?

"Let anyone, even a literary genius, after forty years of life try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out 'revelations' that internally harmonize one with another, at the same time formulate a system of doctrine for a Church, in-

troduce many new principles, resuscitate extinct priesthoods, and formulate a system of Church government which has no superior upon earth . . . to deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However, he may be accounted for by the reasoning mind, Joseph Smith, the Mormon Prophet, was one of the wonders of his time." (George Wharton James.)

One of the great distinguishing characteristics of Latter-day Saint people is that they are governed by revelations from God, and whether people come into our midst, or whether we go out into the world, this characteristic remains a distinguishing factor.

I recall that some few years ago in one of the communities of Oklahoma a minister, in an effort to discredit the effects of our missionary work, in that area had an article placed in a daily newspaper, from which I quote a part. He said: "The first thing that you should know is that these missionaries are a part of a church that claims to have revelation and a prophet."

How well he placed the facts. Yet it



President Alvin R. Dyer

seems rather strange that a Christian minister would make such a statement in derision, for revelation and the prophets have ever been a part of God's plan to convey commandments and teachings of righteousness unto His children. There are others, like this minister, who feel that we have no right to receive revelation, but if we do not receive revelation for the guidance and direction of the true Church of Jesus Christ, then we do not have the oracles of God, and if we do not have the oracles of God, then we are not the people of God.

But this is not the fact, for over and over again God has revealed His will unto this His people, through His servants, the prophets. In the first section of the Doctrine and Covenants, which is a book of revelations given through the prophet Joseph Smith unto the Latter-day Saints, the Lord has said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and

spake unto him from heaven, and gave him commandments." (D&C 1:17.)

These commandments are revelations from God which provide the laws and ordinances of the Gospel and by obedience to them will exalt man in the presence of our Heavenly Father. The Prophet Jacob, one of the Book of Mormon prophets, speaks of the need of revelation in this manner. He says:

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of Him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God." (Jacob 4:8.)

Again Moroni another Book of Mormon prophet, speaks of those who would deny revelation.

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of hanging?" (Mormon 9:7-9.)

The revelations from God are a great expediency in leading man unto eternal life and exaltation. Yet in every age, where God's will has been expressed unto his people there have been those who have failed to obey and who have in some instances rebelled against the revealed word of God.

This was true with the greatest of all prophets Christ the Lord. Early in His ministry multitudes of people

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FROM THE CENTRAL BRITISH MISSION

NO BAKE CAKE

Melt in Saucepan: 4 oz. margarina
1 tablespoon syrup
2 dessert spoons cocoa

When melted, mix and add to: $\frac{1}{2}$ lb. crushed digestive biscuits
Spread into a greased tin.

Melt 2 oz. bar chocolate and pour over—leave to set.

Cut into squares before quite cold.

—Brenda Lodge, Redditch branch

SWEDISH APPLE CAKE

8 oz. white breadcrumbs
4 oz. margarine or butter
1 pound cooking apples
Jam
Cream

Fry breadcrumbs and margarine or butter in a frying pan till golden brown.
Stew apples, then sieve till there are no lumps.

Put into bottom of a dish half of the breadcrumbs, then a layer of jam, then the apples, then another layer of breadcrumbs, then the cream on top.

Serve cold.

—Vicky Oseland, Corby branch

PORTUGUESE SWISS ROLL

8 eggs
1 lb. sugar
1 teaspoonful flour

Mix the eggs, add sugar and flour, mix thoroughly. Pour mixture into flat tin, about 16" x 12". Line pan with greased, greased-proof paper.

Bake in moderate oven, Gas 5, for approximately 4 minutes, until top is brown and mixture firm. Turn out on sheet of greaseproof paper, dusted with sugar (Spread with filling if required). Roll as Swiss roll.

—Dorothy Thorpe, Rugby branch

CURRIED MINCE

$\frac{3}{4}$ pound minced meat
Onions to taste
1 tablespoon vinegar
1 tablespoon flour
1 tablespoon curry powder
1 meat extract cube
 $\frac{1}{4}$ pint water
1 large can baked beans

1. Peel and chop onions. Place in large saucepan with minced beef and fry until brown. Add curry powder and fry for a further five minutes.
 2. Sprinkle flour in. Crumble the meat extract cube and add to pan.
 3. Add water, vinegar and baked beans. Bring to boil stirring, and simmer for 30 minutes.
 4. Serve with boiled rice.
- Serves four portions.

—Olive Turvey, Northampton branch

TUTTI FRUITI CAKE

8 oz. milk chocolate
2 oz. margarine
4 oz. castor sugar
4 oz. coconut
2 oz. sultanas
2 oz. glacé cherries
1 beaten egg

Melt chocolate in tray, spread evenly and allow to set. Cream fat and sugar until fluffy, add beaten egg, cocoanut, sultanas, cherries (chopped). Mix well and spread evenly over chocolate. Bake in slow oven until golden brown.

—Olive Turvey, Northampton branch

CHICKEN CASSEROLE

Skin a chicken, then cut off the legs and wings. With a sharp knife, starting at the wishbone, cut off the breasts. Place in casserole dish. Skin and cut two onions in rings. Put in slices on the chicken. Cook in oven, 400° Temp., gas reglo 6, for two hours. Serve with roast potatoes, peas and sprouts.

Cut the carcass in half, place in another dish cover with water along with neck, heart, liver, onions and carrots. Cook this at the same time, this will make a good stock.

By doing the chicken this way you have no waste at all ,and it does not go dry.

—Rita Graham, Chester branch

HOUSEHOLD HINTS FROM SISTER MARGARET BOURNE

Central British Mission Housekeeper

1. The first chore done any day should be one for yourself. Always make sure you are dressed and groomed to meet callers.
2. Be sure and think of what you are going to say before you say it. Then you won't be sorry later for an unwise and unthinking slip of the tongue.
3. Avoid running up and down the stairs, store things at the bottom, or top, and carry them up or down at one time.
4. Always keep a damp rag with you when cleaning. It will come in handy for wiping off marks, cleaning out windowsills, and is especially good for cleaning up the little bits and pieces off the carpet.
5. Always carry a few pins for emergencies.

SISTER CARY'S PINEAPPLE MERINGUE

Cary Antcliffe, cook, Central British Mission

Serves 8 generously
4 oz. butter or margarine
3 tablespoons flour
2-16 oz. tins pineapple chunks
1 lb. granulated sugar
6-8 eggs, depending on size
1 cup cold milk

Drain pineapple, put juice in a saucepan and heat.

Place the pineapple chunks in a deep 8-10" pie dish.

Melt the butter in a saucepan, add the flour to the butter to make a paste. Add 1 cup cold milk, and stir thoroughly. Then add hot pineapple juice, bring to a boil, stirring constantly. Boil 2 minutes.

Take from cooker, and from the one pound of granulated sugar, add 2 tablespoons sugar and more milk if necessary to make a thick custard.

Separate eggs, putting whites in a dish for beating, and stir yolks into custard. Pour custard over pineapple chunks and spread.

Beat the whites of the eggs until stiff, add the rest of the sugar gradually. Continue beating until stiff. Spread on top of the custard.

Bake in a slow oven (250° F., Mark 2 or 3) until meringue is crisp and golden brown.

Serve hot or cold with whipped cream.

HOUSEHOLD HINTS

★ To remove bird or ink from wallpaper rub with the inside of the crust of a white loaf.

★ To help take the smell of paint away, place a dish of milk, or an onion cut in half in the room over night.

—Rita Graham, Chester Branch

★ A few drops of vinegar added to the water in which eggs are poached will cause the eggs to set more quickly and perfectly.

★ When boiling beef cook it very slowly and add a dessert spoonful of vinegar to the water, which will make the meat more tender.

★ Burnt saucepans soaked in vinegar overnight, then cleaned in the usual manner, will come perfectly clean.

★ Dried paint can be removed from glass surfaces by rubbing with hot strong vinegar.

★ Coddled eggs. Bring water in the saucepan to the boil, place eggs in shell immediately into the saucepan after turning off the heat. Leave for five minutes. This way they can be easily digested by invalids and very young children.

—Gladys Jones, Worcester Branch

★ Carbon tetrachloride which can be bought for a few coppers in any Chemist shop will do the job even better than the more expensive fabric dry cleaners will do. It will remove grease, oil, blood, stains from clothing. Be sure to use in a well ventilated place, and do not inhale the fumes.

—Brenda Lodge, Redditch Branch

BAZAAR IDEAS

★ Buy two plastic doilies, place them together. Lace the holes nearest the side edge with $\frac{3}{4}$ inch ribbon, leaving a space at the top to put your hand in. Then put a handkerchief inside. These make nice handkerchief cases.

You can also buy the large square ones, line them with some nice material, then lace them the same way and use for a nightdress case.

—Rita Graham, Chester branch

★ Miniature Pioneer scenes are often a feature of our birthday celebrations. Effective log cabins can be made by splitting corks down the centre and glueing them to the shaped cabin previously made of plywood, or hardboard. After completion the cabin can be made very effective by painting with Matsine stain, and flecked by strokes of green paint on roof, which gives the effect of moss. Windows can be made with transparent plastic.

—Gladys Jones, Worcester branch

followed Him everywhere, for He blessed them, raised their dead and fed their hunger. But, upon that occasion when He announced to them for the first time that He was the Son of God and that He would reveal unto them the mind and will of the Father that He was the living bread sent down from heaven, they turned and walked no more with Him.

Seeing the people turn from Him because of revelation, He turned to His disciples and said, "Will ye go away also?"—but His nearest disciples led by Peter, did not leave Him, for they accepted His revelations; gone, however, were the crowds of people who had followed Him on the shores of Galilee and the hillsides of Judea. From that day forth, save for His closest disciples, He walked alone.

Unfortunately, in the early days of the Church not all of the Latter-day Saints accepted the revelations. I suppose that as each revelation was given to the Prophet Joseph Smith, and it was made known unto the people, just that many more of the weak Saints rebelled and turned away from the Church. This became one of the great problems to our people in the days of Kirtland and Missouri, for some of the members and leaders alike opposed and did all that they could to prevent the coming forth of further revelation, and the progress of the Church.

The Prophet Joseph Smith, speaking of this at Far West, had this to say: "Many men will say I will never forsake you, but will stand by you at all times, but the moment you teach them some of the revelations (mysteries) of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first

to stone you and put you to death."

The Prophet continued in this very significant meeting to make this further statement: Would to God, brethren, I could tell you who I am! would to God I could tell you what I know! but you would call it blasphemy, and there are men on this stand who would want to take my life." Continuing further, he said, "When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned." Thus by the implied remarks of the Prophet, the rebellion of the weak Saints in the days of Kirtland and Missouri continued, yes, even unto the days of Nauvoo. They seemed, unfortunately, not to understand the things of God, which had been revealed.

When the work of the Prophet Joseph Smith was completed, when he had received the keys, powers, and ordinances, and had conferred them upon the heads of the Quorum of the Twelve, when he realized and sensed that the time had come when he would give his life for his work, he seemed to speak, upon occasions more emphatically than ever before with regard to the truth of the revelations which he received, indicating that there were those within the Church then who opposed and did not accept all the revelations which God had given through him. These were his words upon the memorable occasion of one of his last addresses to the Saints.

"Oh! I beseech you to go forward and make your calling and election sure—when did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect—but there is no error in the revelations which I have taught." (May 12, 1844.)

Latter-day Saints Encouraged To Marry Within The Church

By Elder Mark E. Petersen

★ The Saviour's great fundamental teaching was that of love and out of love He taught unity, harmony, brotherhood, sisterhood. He prayed that His disciples might be one, even as He and His Father were one. He taught that a house divided against itself cannot stand. A man cannot divide his loyalty, either. No one can serve two masters.

When He placed apostles and prophets in the Christian church, as Paul explains, He did so to help the saints to be united, to reach a unity of faith, to understand what is true harmony. Yet, as we contemplate these teachings, we must realize that Christianity itself is sadly divided. Thoughts of unity among the churches are repugnant to most Christians, and still they claim to believe the Master's teachings urging unity and brotherhood, not division and lack of harmony.

One of the most difficult things about this division in modern Christianity is the effect it has upon family life. In these days of far too much discord in the average American home, religious

differences frequently become the important cause of discord, sometimes to the extent of breaking up homes, causing separations and divorce, with all their accompanying heartaches.

Every young couple on making plans for marriage hopes for a happy home life. Everyone wants to make a success of marriage. Most young couples have faith in God and seek His blessings upon their marriage. But in so many instances the very religions to which they hold tend to bring unhappiness to them because the couples belong to different religious faiths. This difference becomes a source of irritation, conflict, quarreling, and unhappiness. It becomes so to such an extent that those who have studied marriage most are convinced that so-called interfaith marriages generally are a mistake.

Christianity is too divided to permit Christians of different denominations to live together in peace and harmony. It may be a great reflection upon Christian living and Christian concepts, but it is nevertheless true. Interfaith marri-

age jeopardizes the stability and happiness of the home.

The Christian denominations are the first to recognize this. They, themselves, advise their young people to avoid marital disharmony by marrying within their own faith. I have written to many clergymen of various faiths asking their views on this subject, and have received back a whole sheaf of letters, all advising against interfaith marriage. To give you a small cross section of their opinions, I quote a few excerpts from them.

From New York City, St. Patrick's Information Centre, the Rev. Charles J. McManus writes:

"You can gather the position of our Church from the fact that Catholics are forbidden to marry non-Catholics by Church law."

And from the Salt Lake Diocese of the Catholic Church, a letter signed by the Rev. Francis T. Kelleher, says:

"His Excellency, Bishop Hunt has requested that I answer your letter.

" . . . a mixed marriage is always potentially dangerous. Disagreement on religion can lead to unhappiness for both parties, confusion and indifference on the part of the children, and even breakup of the family. We have seen it happen time and time again."

From the First Presbyterian Church of Salt Lake City, the Rev. E. E. Bollinger writes:

"The Protestant tradition has always taken a firm stand in advising young people to marry within their own historic faith . . .

"We . . . agree with the LDS Bishop, the Jewish Rabbi, and the Roman Catholic Priest, that chances for harmony in marriage are greatly minimized when there are two major religious traditions in the home . . ."

The Rabbi Mordecai Podet of the

Congregation B'Nai Israel of Salt Lake City, writes:

"To my knowledge no clergyman, marriage counselor, or other person professionally trained and experienced in marital matters recommends mixed marriages . . . The Central Conference of American Rabbis, which is the organization of liberal rabbis, is on record opposing mixed marriage."

The Colorado Woman's College conducted a discussion for the students of the college in which a Jewish rabbi, a Catholic priest, and a Protestant minister spoke. Following this discussion, the Rocky Mountain News summarised the information given in their issue and said:

"Marriage between people of different religious faiths is often the start of loss of faith, delinquency or divorce . . ."

The New York Times carried an article entitled, "Why Marriages go Wrong," and among other things said:

". . . there are approximately three times as many divorces or separations in Catholic-Protestant marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a Protestant mother. And here again the story of marital unhappiness is far larger than divorce and separation statistics show."

Being further interested I decided to write to judges in divorce courts of the nation, and went from New York to San Francisco and Los Angeles, and I quote only a few of the replies:

From the Circuit Court of the Cook County, Illinois (Chicago), Jude B. Fain Tucker writes:

". . . there is an obvious advantage in the same church membership. Dissimilarity of interest in any field may prove a hazard in marriage. This is particularly true with religion. . . . I



Elder Mark E. Petersen

believe that family worship—family prayers—help tremendously in strengthening marriage ties. Family worship is easier if both spouses belong to the same church. . . .”

“... Differences in religion undoubtedly will aggravate the ‘in-law’ problem where the parents of one or both spouses are deeply religious . . . The religious training of the children when the spouses are of different churches, is one of the most vexing problems of all.”

Then from the Superior Court of San Francisco, Judge Orla St. Clair writes:

“Where the parents are of different religious faiths, we often find that if the marriage fails the bitterness over the religious problems for the children seems to be all out of proportion . . . if the marriage is a failure, this mixed faith problem is an extremely vexatious one from the point of view of the court trying to decide custody and visitation matters.”

From the Supreme Court of the State of New York, Justice Samuel M. Gold writes:

“... religion does play a part in maintaining a happy marriage and . . . the chances of a marriage being successful are greater when young people marry within their own faith.”

Even the Lord has spoken on this subject. Anciently He asked through one of His prophets:

“Can two walk together, except they be agreed?” (Amos 3:3.)

Through Moses, He commanded His ancient people to refrain from marrying unbelievers. Said he:

“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, . . . so will the anger of the Lord be kindled against you, . . .” (Deut. 7:3-4.)

And the Apostle said:

“Be ye not unequally yoked together with unbelievers: . . .” (II Cor. 6:14.)

What are we to do then? Shall we bring upon ourselves the unhappiness of a divided household? Shall we profit by the voice of experience and marry within our own faith?

The obvious answer to everyone is, marry within your own faith. If you are a Presbyterian, marry a Presbyterian. If you are a Catholic, marry a Catholic. If you are of the house of Judah, marry within your own faith. If you are a Mormon, marry a Mormon.

But to the Latter-day Saints we have something still further to say. Not only should the Latter-day Saints marry Latter-day Saints, but also Latter-day Saints within a Latter-day Saint temple. Just as God has His mode of baptism, so He has His mode of marriage. Should a Latter-day Saint ever reject God’s mode of baptism? Then why should a latter-day Saint ever reject God’s mode of marriage?

Marriage is intended by the Lord to

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'Choose You This Day Whom Ye Will Serve'

Elder ElRay L. Christiansen

★ One of the ancient prophets had this day in mind—when he said:

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; . . .

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Nephi 28: 7-8.)

Is this prediction of Nephi coming to pass in our day? Are there those of us who would yield to the enticement and the pressure of acquaintances and associates to "eat, drink and be merry," on certain occasions? Would we, for instance, when in the company of certain others, forsake principles, propriety, and decency in order to conform with and be accepted by the group? So-called social drinking, for example? Would we forsake the high principles of conduct which we as a people espouse and yield to the unapproved practices when

we know that to do so weakens ones character, discredits his family name, and will bring sorrow and unhappiness in place of joy and peace?

"We believe in being honest true, chaste, benevolent, virtuous, and in doing good to all men . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

This being the case—this being our standard, could it be then that any of us would lie a little, or take advantage of one because of his words perhaps by misquoting or exaggerating what he said? Are there any of us who would figuratively dig a pit for his neighbour, hoping that he will fall into it? Perhaps by taking unfair advantage of him, by shrewd maneuvering, thinking that as long as one gets away with it that he is a trustworthy and honest man.

"Make of yourself an honest man," said Carlyle, "and then you may be sure that there is one rascal less in the world."

Are there any of us who would justify ourselves in any of these things, these wrongdoings? If there is, let us repent as of today. Further on, this



Elder ElRay L. Christiansen

same great prophet, Nephi, points out that those who feel justified in sinning a little, being enticed by the vain practices of the world, are placing themselves in a position where, he says, "the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.) How well put that is, and how true!

The evils and the vanities of the world, and the corruption thereof are thrust close to our lives. Enticings and pressures to depart from the right are found on every hand. Some of these wrongdoings are almost glorified.

Realizing this, we must, as Latter-day Saints, young and old, be firm for that which we know to be right, and in the right be steadfast and immovable. Each of us must set his own course. Each household must determine whether its members will follow the worldly pattern of loose, reckless living, or be obedient to the commandments of the Lord.

When the tribes of ancient Israel inclined their hearts toward the worship of heathen gods, forsaking God-

given principles, you remember that Joshua, their leader, fearing for his people, "... gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." (Joshua 24:1.) Then it was that he pointed out to them what was happening among them, and admonished them to put away their strange gods and their evil ways, and he called upon them to repent, exhorting them to serve the Lord God of Israel with sincerity. Then in the majesty of his calling as a prophet, he said to them, "choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Ibid., 15.)

Just as Israel in that day had to make that decision, so must that decision be made by us today. I must make that decision. You must make that decision. For example in this day of widespread desecration of the Sabbath, when it is considered merely a part of a weekend, and when it is used by many for amusement and pleasure-hunting, shopping, etc., do I, do you, serve the Lord by being where we ought to be, doing what we ought to do, on His holy day?

Again, when friends or acquaintances urge the use of tobacco or intoxicating liquor, do we yield just to be sociable? If I and my house are determined to serve the Lord in the law of health, there will be no yielding to such pressures.

When marriage is contemplated will the plan be a temporary legal arrangement where eternal association is forfeited, or will it be administered according to the ordinances of God; according to his sweet and wonderful way of making possible a grand family reunion in the resurrection? That is the question we must determine when it comes to that occasion or before it comes to

that, for we must plan ahead of time for that great episode in our lives.

One other matter—the destroying sin of unchastity and moral laxity has been one of the dominant factors in the downfall of many proud people and many great empires. Among the people today, this same destroyer of happiness presents a dismal picture for the safety and peace of this and future generations.

A few years ago the First Presidency issued a warning to the Latter-day Saints and to the world generally against this sin. Among other positive statements they made, they said this: "The doctrine of this Church is that sexual sin, the illicit sexual relationship of men and women stands in its enormity next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry or prostitution. Each has fallen under His solemn and awful condemnation. You youth of Zion," they pleaded, "you cannot associate in illicit sex relationship, which is fornication, and escape the judgments and punishments of the Lord which He has declared against this sin. The day of reckoning will come just as certainly as night follows day."

A similar warning was given to those husbands and wives who break the moral laws. Then, by the right they have

as leaders of the Church of Jesus Christ, spokesman for the Lord Himself, they gave this solemn warning, along with a plea for strict morality: "By virtue of the authority vested in us as the First Presidency of the Church, we warn the people of the degradation, the wickedness, the punishments that attend upon unchastity. We urge you to remember the blessings which flow from the living of a clean life. We call upon you to keep, day in and day out, the way of strict chastity, through which only God's blessings can be achieved and received, and His Spirit abide with you. How glorious it is to him who lives the chaste life. He walks unfearful in the glare of the noonday sun or he is without moral infirmity."

Now, will we listen to those who would minimize the seriousness of this transgression and who would have us believe that the Lord has changed His mind in regard to it? Will we listen to those who say that chastity is outmoded and old-fashioned? Each of us must stand for and encourage such principles as honesty, trustworthiness, virtue. Let us turn a deaf ear to the advocates of wrongdoing, and be prepared with Joshua to say, as he did to his people: "... choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." (Joshua 24:15.)

ELDER PETERSEN

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last forever, eternally. That takes temple marriage. It brings together two Latter-day Saints of faith and devotion. If they will be united, if they will come and participate in the great saving blessing of a temple marriage, if they then will live the Gospel and keep

sacred their marriage covenant, they need never worry about divorce because of religious or other serious differences in the home, nor need they ever fear that death itself will serve as a divorce court, and break the bonds which were made for time only.

They who are married in the temple of God are married for all eternity, according to God's mode of marriage.



Elder Sterling W. Sill

Read The Standard Works Of The Church

★ The fifth chapter of the book of Moses recounts how God tried to teach the posterity of Adam to live the principles of the Gospel. But Satan came among them saying, "Believe it not," and many believed it not. This same problem has been plaguing the world ever since.

One of our great Articles of Faith says, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." But not only is Satan among us saying, "Believe it not," he goes much further and also says, "Don't even read it." And readership surveys show that most people in and out of the Church are following that unfortunate direction. There are very few people who regularly read the Bible with a purpose, and the vast majority read it almost not at all.

It was reported that a Sunday School teacher once asked the members of her class if they knew what was in the Bible and one little girl held up her hand. The teacher said, "All right, Mary Jane, you stand up and tell the class what is in the Bible." And Mary Jane said, "There's a lock of baby's hair in it; some pressed voilets from sister's beau are in it; and some of grandmother's love letters are in it." We ought to remember that there are some things in the Bible that Mary Jane apparently had never heard about.

First, the doctrines of eternal life are in it. The Bible teaches us about God, our Eternal Father, and what our relationship to Him ought to be. Lord Calvin was once asked to name the greatest discovery that had ever been made, and he replied, "The greatest discovery that is ever made is when a man discovers God." Jesus indicated this

same truth when He prayed, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Think of the advantage that young Timothy had over many of our children. Paul said to Timothy, ". . . from a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus." Then he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (II Tim. 3:15-16.)

Think of the profit our lives would show if we could absorb the lessons of the great parables, or the philosophy of the Golden Rule, or the spirit of man's individual responsibility to God, or the stimulation contained in the doctrine of eternal progression. Or, suppose that we get God's answers to life's great questions including the one expressed by the rich young ruler when he asked, "Good Master, what shall I do to inherit eternal life?" (Luke 18: 18)

There are some important "thou shalt nots," in the Bible. The Lord has said that there are some things that we must not do. Most of the Ten Commandments come in this category. The Bible tells us of forbidden fruit, of forbidden ground, of forbidden desires, and forbidden thoughts. As Cecil B. DeMille has pointed out, "It is not possible for us to break the Ten Commandments, we can only break ourselves against them."

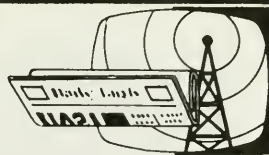
There is a set of what someone has called "promissory notes" in the Bible. Every commandment has a blessing attached for faithful performance. But the Lord has said, "I, the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise."

(D&C 82:10.) He said, "I command and men obey not; I revoke and they receive not the blessing." (Ibid., 58:32.) That means that all blessings do not apply to us individually. Only those laws apply to us that we actually live; for example, the Lord said through Malachi, "Bring ye all the tithes into the storehouse. . .," then he promised, "and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) But that does not apply to us unless we pay our tithing.

Suppose that we tear out of the Bible those portions which do not apply to us personally. That is, if we do not keep the Sabbath day holy, or if we fail to observe the laws of honesty, chastity, temperance, repentance, and baptism; then we had better tear those parts out of the scripture, so we will not deceive ourselves unnecessarily by imagining that they apply to us. It would be interesting for each of us to find out just how big our own particular version of the Bible would be under these circumstances. Someone was once asked whether or not he was a Christian and he said he was in spots. I suppose that it is better to be a Christian in spots than not to be a Christian at all. But we ought to keep in mind that when our Christianity comes in spots, then our blessings will come in spots also.

So far as I know, the most thrilling, exciting idea there is in the world is that if we choose, we may live every single one of these great commandments of God, and thereby we may make ourselves payees on every one of these scriptural promissory notes.

NEWS



CENTRAL BRITISH MISSION

★ A mission-wide priesthood conference was held recently at the Newcastle-under-Lyme Chapel. One hundred and seventy-eight priesthood holders gathered together, and there was a good representation of both youth and adult Aaronic priesthood. The meeting commenced with a stirring message by President McKay, taken from a former priesthood conference. Outstanding choral items were rendered by the Midlands East District male chorus and the Midlands South District. Peter Joyce accompanied at the organ and also presented one of his own organ compositions.

Five meaningful talks were then given by the mission priesthood leaders, Geoffrey Wilkins, Grant Thompson, Robert Wood, Gaylord Young, and Robert Penry. Testimonies were borne by Martin Roberts, a young teacher; Bro. Clee, a new convert, and Bro. Meek, a newly ordained elder. Final talks were by the mission presidency, and emphasis was given to responsibilities as fathers husbands and sons.

★ Built around the theme "Relief Society, a Year-round Programme," the Relief Society presidencies of the five districts in the Mission, met at the Mission Home on March 31st. The sisters received instruction on ways to make better use of the Relief Society Magazine, from Mildred Thompson, on methods for making lessons more effective and from Olive Turvey. Isabel Cannon announced the new literary project for the coming year.

After an informal lunch break, there was a very helpful workshop with a demonstration of paper sculpture and making plastic flowers by Elder Robert Jones. The afternoon was climaxed with a leadership discussion conducted by President Gladys Jones. At the close of the meeting she drew attention to a table which was beautifully decorated with suggestions for visual aids and table decorations keyed to the months of the year.

★ On a rather cold, grey April evening about eighty Saints gathered cheerfully onto an old airfield at Lincoln to watch while President Derek A. Cuthbert, 1st counsellor in the mission presidency, broke the ground for their new chapel. The youngest member present was only 2 weeks old, and the oldest member Sister Cheetham aged 93 years viewed the proceedings from a chair.

Branch President Brian James conducted the meeting, and speakers included: former Branch Pres. Malcolm Coombs, the Building Supervisor, Rex Bollschweiler, and President Cuthbert. The Singing Mothers sang "We ever Pray for Thee", and then the Priesthood Chorus sang "Elders of Israel." Work has now begun on the site and the members are hoping that the building will be completed within seven months.

★ Forty-six Saints from Stourbridge and Kidderminster branches attended the May fireside at the Brotherhood hall and enjoyed the film "Windows of Heaven". While the projector was being set up everyone enjoyed refreshments served by the Relief Society.



Pres. Derek A. Cuthbert breaks ground at Lincoln, watched by a happy group of saints. (Photo courtesy, Lincolnshire Echo)

★ Northampton "Spring Fayre" was held in the Cultural Hall on April 6th, it was well attended and profits of £41 were made in aid of the Dedication Fund. The stalls sold articles made by the Relief Society and the M.I.A.; there was also a children's Lucky Dip and games of skill.

On May 2nd and 3rd the M.I.A. drama group presented a farcical comedy called "Fool's Paradise". The acting, under the expert direction of Mrs. Grace Pratt, was of excellent quality. Doris Hudson and Vie Glynn took the difficult and lengthy main parts, while Derek Roughton, Evelyn Allen, Susan Warr, Michael Feary, Kathryn Moore and Penelope Goddard were the supporting cast. Settings were painted by Lawrence Cummings and Ernest Litchfield was stage manager.

Another entertainment evening was held in the branch on May 24th, this time a musical evening and again it was attended by a large and enthusiastic audience. The New Missionaires were featured in the programme which was provided by Cliff Billings and his friends. This group of eight presented a variety of operatic songs and piano and organ recitals, with Barry Beardsmore as compere. Refreshments for the entertainers were provided by the Relief Society and over £30 was raised.

★ The Hereford Branch held a very successful Square Dance which attracted over 60 people to the Co-operative Hall. The caller was Miss Griffiths, and she certainly kept everyone on their toes, a difficult task after a supper of potatoes, sausage and beans.

An unusual activity evening was undertaken by the M.I.A. in May when they accepted "en masse" the Army's invitation to an "At Home" evening at the King George Playing Fields. Among the items was a display by the

trick cyclists of the Royal Artillery Motor Cycle team, the band of the Queen's Dragoon Guards, "Free Fall" parachute display by the 22 Special Air Service Regiment and a thrilling and lifelike attack using all the modern army equipment by the locally based battalion against an imaginary insurgent group. Needless to say the M.I.A. found it a thoroughly enjoyable and entertaining.

★ It was a very busy day for all the sports enthusiasts of the Midlands West District when track and field events were held at the Christopher Whitehead School Playing Fields early in May. 170 entries were received for the 40 events scheduled and the J.F. Passey Challenge Trophy, awarded to the most successful branch, was won for the third consecutive year by Worcester.

BRITISH MISSION

★ Gorleston Branch took a step back into the past when they held an Olde Tyme Night on April 23rd. Tables were attractively set with check cloths and candles in bottles, and the audience were seated at these while they watched a cabaret of local talent and joined in a sing song. Admission was free, but food was on sale at moderate prices, and there was a good selective menu. Several Lowestoft members also joined in the fun.

Petticoat Lane moved to Yarmouth Market on May 17th, when all the local churches and charities were invited to participate in a Giant Jumble sale. The Gorleston Branch had two stalls and made approx £40 for the building fund.

BRITISH SOUTH MISSION

★ Can you imagine using the M.I.A. classes to enhance a Primary Activity? Portsmouth Branch Primary Association did! They planned a 3 mile ramble and

invited the Beehives, Vanguards and MIA Maids, who ably supported them and had great fun practising tracking. This activity was under the direction of Betty Herridge, YWMIA President, Eileen Gulvin and Maureen Silver.

After the ramble all the group met at the home of Primary President Doris J. Taylor, who provided tea for all. Then all those present, including the priesthood advisor, joined in a Primary meeting.

★ In commemorating the Restoration of the Aaronic Priesthood, the Crawley District put on a varied and energetic programme during the weekend of 10th/12th May.

It began with a wonderful Father and Sons' Banquet prepared by the Relief Society to honour the Aaronic Priesthood. Sixty-five fathers and sons attended and enjoyed the meal of soup, chicken and roast potatoes, salad, jelly, trifle and cheese and biscuits. District President James Hart, spoke of the Restoration of the Aaronic Priesthood and the need for leadership with the young men.

The following day a pioneering expedition in Ashdown Forest was organised and over thirty brethren participated. The exercise was to locate nine check points with the aid of a simple map and one compass bearing; it lasted five hours.

The boys voted the Expedition a success, in spite of sliding down steep banks and fording forest streams, or because of it! Many deer were observed in the forest glades, and the boys were reluctant to leave the forest, and are pressing for yet another expedition soon.

After returning to Crawley for a wash and clean up, a social and dance was

soon in full swing, invitations having been already issued to the Y.W.M.I.A. On the Sunday, Commemoration programmes were held in all branch priesthood meetings.

NORTH BRITISH MISSION

★ There were six stalls, confectionery, cushions, white elephant, jumble, hand-work and novelties at Southport's Bazaar on April 6th. All were very attractively arranged. Refreshments were served at small tables in the lounge by Audrey Abbott, Linda Taylor and Sue Watson.

A profit of £20 was made for the Relief Society funds, and £5 was also given to the branch budget.

★ It was "All hands on deck," for the Liverpool District Gold and Green Ball which was held on board the Royal Iris motor vessel on April 19th. As the vessel cruised slowly down the river, the decks were thronged with gay groups, admiring the stars, and the unusual view of the Irish Sea by night, as well as dancing to the resident band. A modern beat was provided by the "Collective Items" a group of Church members from the Wirral Branch. Everyone agreed that this was one of the most spectacular balls they had attended, and they are now wondering if they could have the next one on a Boeing!

★ The Police attended in force at the Open Day of the Liverpool Chapel on May 10th, but their visit was a friendly one, the Liverpool and Bootle City Police played the Mormon Yankees, an all missionary team, at Basketball. After a most exciting game the police team-worked proved superior and they were declared the winners. Many people stayed after the match and viewed the auxiliary displays, and saw the film "Man's Search for Happiness", and also



Prospective buyers, admire the display at the cushion stall at Southport Bazaar.

a play performed by members of the Liverpool Branch, "Trial of the Stick of Joseph".

★ On May 11th a Bring and Buy sale was held at the home of Sister Ramsbottom in Carlisle, by the teachers of the Junior Sunday School. £4 was raised and added to the "Carpet Fund", the aim is to provide a carpet for one of the small rooms at the branch. After the sale the rest of the evening was spent in social activities.

★ Warrington Branch presented a comedy by Wilfred Massey, entitled "Happy Days" at the Liverpool Chapel on May 11th. It proved to be a very enjoyable evening for the cast and a very appreciative audience..

★ There are two keen photographers in the Southport branch, Sister Irene Hirst and her husband, and they both

entered the Southport Photographic Society's Annual exhibition. Mr. Hirst, who is a professional photographer, won the Premier Award for the 15th time, but he was more thrilled with his wife's award, a certificate in the Beginners Section, since she only took up the hobby a few months ago. Her picture of the Lodge in Hesketh Park, is her first exhibition entry.

LEICESTER STAKE

★ Members of the Leicester Stake Adult Aaronic Priesthood and their wives enjoyed a social evening at Nottingham Chapel on April 25th. Owen Johnson welcomed everyone and then Tom Hezseline took over as compere.

Entertainments were many and varied and included a puzzle game, a piano and violin duet by Briony Green and Roger Beardsmore, a magician act from Patrick Edwards assisted by Jim Martin and



On board the Royal Iris for Liverpool District's Gold and Green Ball.



Sister Irene Hirst and her husband stand by her entry in the beginners section at Southport Photographic Society's annual exhibition.

plenty of jokes from the Hezselstine family. President James Rankin, 2nd counsellor in the stake presidency, was the speaker.

★ Another Can Night social at the Walsall branch on April 26th, raised £8 . 7 . 6d. for their building fund. As part of the entertainment games were organised by President Kenneth Degville, and the singing was led by John Mills.

★ Nottingham Ward Relief Society and their husbands attended a special social on April 22nd where they saw a cine film of a trip to Salt Lake by Selina Adams and Rhoda Tinson made last year. A wonderful array of refreshments was prepared and served by Joan Need-

ham and Wendy Osborne.

On May 4th, the M.I.A. held a Square Dance and Tramp Supper in the Cultural hall. There was a good attendance of "Tramps" who all enjoyed the dancing which was led by Jim Lees, the well known square dance caller. A fine supper of sausage, mash and peas was prepared and served by Helen Bourne and Rick Burton.

★ A new branch has been organised at Wednesfield, with Alfred Slater as president. It is dependent on the Woodsetten Ward, and meetings are held at Lichfield Road School, Wednesfield.

★ The Stake Relief Society held their first Musical Festival on May 4th at the Leicester Chapel. Stake Chorister Edith

Brown, and Organist Grace Dimmock were in charge of the programme. The set piece was "Peace I leave with you", and then each chorus sang a number of their own choice. Loughborough, conducted by Margaret Bowcutt, and Woodsetton, conducted by Irene Preece, gained joint 1st place. Birmingham was placed 3rd.

There was also a section for Choral Verse Speaking which was won by Eastwood, who were conducted by Mable Hill, then there was a tie for 2nd place by Mansfield and Loughborough. The adjudicators were Elder Dorius, Jean Taverner of Leicester and Betty Peedle.

SUNDERLAND STAKE

★ On May 18th, Billingham Ward held a Jumble Sale with a difference. It was held on a stall in the open-air market at nearby North Ormesby. The event was advertised in the local paper, and crowds of people awaited the arrival of the stallholders. After a very short time nearly all the jumble was sold, and the Saints were well pleased with their new venture.

★ On Easter Monday a group of the Hartlepool Saints invaded the town of Seaburn. The younger ones travelled in the back of a building truck owned by Gordon Laurie, they were well packed in and received many a friendly wave on the way. Others arrived by van, car and train to play games and have fun on the beach. The day was rounded off by the M.I.A. members babysitting for the parents of the Ward, who enjoyed an evening at the cinema watching "How the West Was Won".

★ The priesthood of the Middlesbrough Ward decided it was high time they raised some money towards the Ward Budget, so under the direction of Elder Albert Spashett, they organised a Hill Billy Social on May 4th. Entertainment was provided by the missionary elders, in the form of a duet and comedy act, Bother Spashett and David Johns who sang, and a miming act by the Explorer class of M.I.A. There was also dancing, games with prizes, and community singing.



Hartlepool Ward Primary children getting ready for the May Family Hour Programme.

The brethren found that they could not do without assistance from the sisters entirely, and the Relief Society cooked and served the food and provided hot sausage rolls and drinks just before everyone left for home.

The Ward Relief Society did not hold its Birthday celebrations until April 30th, but every sister and her husband were invited. They enjoyed an excellent meal of chicken, roast potatoes, sweet corn, vegetables, American hot cakes, trifle, jelly and a special birthday cake made by Macel Horton.

Stake Relief Society President Afton Hardy and her husband were amongst the guests, and after the meal entertainment was provided by Ann Cupryna, Susan Carvell, Brother and Sister Henwood and Macel Horton.

On May 11th Jean Griffiths opened the Ward Bazaar, items for sale included dresses, blouses, children's clothes, pin cushions, toys and home-made cakes. A total of £30 was raised towards the Ward Budget.

★ Middlesbrough Ward Relief Society received a pleasant and welcome surprise in May, when recently arrived missionaries George and Macel Horton presented them with an electric sewing machine. Sister Horton explained that when they left their home in Beaver City, Utah their friends in the Beaver Second Ward collected a sum of money to help them on their mission. After checking their finances however, they decided that they already had enough money, and that they would use the gift to help the Middlesbrough Ward. The machine has already been used to make articles for the Spring Bazaar, and will be used a great deal more in the future.

★ Wards and branches of the Sunderland Stake staged their roadshows on 27th April. About 350 people attended

and 10 M.I.A.'s took part. This year's theme was "Once in a Lifetime", and the interpretations were varied and amusing.

Newcastle was rated first for their hilarious presentation of a wedding day scene. South Shields were second using the pioneers and the occasion when Brigham Young said "This is the Place". Redcar's "Rag and Bone" story, which told of an old couple who had a very valuable vase given to them as junk, gained them third place. Although Hartlepool did not gain a place they did receive a very favourable write-up about their entry in their local paper. Newcastle provided musical numbers at various points during the evening, and the stake supplied refreshments.

★ When fifty Saints from Newburn and Newcastle visited Matfen in Northumberland, it was soccer, both English and American style that dominated the village green. Much of the success of the games was due to the local youngsters who constantly retrieved the ball from a nearby stream. The weather was bright and sunny and those who explored the countryside found it delightful.

Norman Prendergast has had a busy time lately, he organised a priesthood sports evening and also played a major part in the priesthood project on the Chapel grounds. When he returned from York on May 4th after captaining the Stake soccer eleven to a 4-1 victory over the British South Mission team, he was just in time to join a party of twenty Newcastle Saints as they dined at the Golden Palace restaurant to celebrate their success at the stake roadshow.

On May 10th the Newcastle M.I.A. held a Cultural Arts and Drama Presentation, everyone attending was surprised and delighted at the talent on show. The art was of a very good standard, and though the Selkirk girls did excep-

tionally well, all the entrants deserve commendation. The audience of forty then enjoyed some light hearted drama which had as a finale a repeat performance of the winning roadshow.

James Selkirk accepted an invitation to demonstrate First Aid to the Relief Society. Following his display, the sisters practiced on each other, let's hope that they don't get tangled up as much if the real thing happens!

SOUTHWEST BRITISH MISSION

★ The Cornwall District Primary children presented a very interesting and entertaining version of "Mary Poppins" at Falmouth on March 30th. The children gave a marvellous show and the appreciation and praise of the audience showed them that their efforts had been

worth while. The programme was produced by District Primary President P. Seddon.

When St. Austell held a branch dinner at the Operatic Rooms, St. Austell, all the cooking and serving was done by the branch priesthood. The three course meal was enjoyed by all the thirty members present.

Another very enjoyable District event was held on May 3rd, when a Table Tennis Tournament took place at St. Austell. Winners were Sister Field and Brother W. Garland of Newquay Branch. Following the tournament a bean and bread supper was served by the M.I.A. who organised the evening under the direction of Sister C. Pearce, the District M.I.A. president and her counselors.

ENGAGEMENTS

★ Brian Haydon Sivers of Wembley Branch, left for South Ogden, America on June 21st to marry June Draper, sister of Elder Glen Draper who baptised him in July 1965. They met while Brian was on a visit to Canada and America, and after his return to England they kept up a correspondence, later June visited England and they announced their engagement before she returned home. They will be married in the Salt Lake Temple.

MARRIAGES

★ Brother L. Boydell and his bride Joan Ball after their wedding at the Whitefield Chapel earlier this year. Both are members of the Bolton Branch and also serve as 2nd Assistant and Secretary, respectively, on the Preston District Sunday School superintendency.



L. Boydell and Joan Ball



The David W. Deacon children sing during family home evening, children are Carole, 11, Marian, 6, Melanie, 8, David and Ruth three year old twins.

Young Bishop Cites Good From Family Home Evenings

By David W. Deacon

★ I am a ward bishop. . . My wife sustains me . . . Children? five! (so far) Occupation? Policeman (working shifts, holidays etc.) . . . Problems? Plenty! Outlook? Life is marvelous . . . Why? because my problems become opportunities through the revealed word of the Lord.

Let us consider just one of the

problems that face my wife and I and other parents throughout the world. How are we to safeguard our children against the evil influences in a world turning away from the teachings of Christ, a world of rapidly growing vice and corruption?

As parents we are conscious of our responsibility regarding the welfare of

our children but as we see the great variety of talent, problems, outlook and influences peculiar to each member of the family, then our responsibility becomes somewhat frightening.

It is when we feel inadequate that we need to turn to the Lord for guidance, and to assist in family life He has instituted the Family Home Evening Programme.

Not only does this programme bring to parents a greater understanding of the Gospel but it also shows how to use the tremendous untapped resources at their command.

The manual issued by the Church gives a course of lessons and assignments which has far reaching effects and there is not a family on the face of the earth which would not benefit from using the home evening programme.

The government of our country would like to see "Family Councils" set up in an effort to curb juvenile delinquency but feel it would be impracticable.

Those of us following the Church home evening programme will already have family council meetings as outlined in the manual. In such a council meeting the family unite to mutually assist one another in whatever problems or projects are at hand (e.g. difficulties with playmates; studying for exams; organising the home; employment of school leavers; use of talents; planning holidays or other ventures; differences between family members etc.) Special refreshments should be served at the conclusion of the programme. This is important, especially to the very young, and favourites among our children are potatoes baked in their jackets with the inside mashed with lots of butter, or a blob of ice cream in a tumbler of lemonade served with gaily coloured straws.

Because I am a shift worker we need to adjust the time of the programme week by week and evidence of the love the children have for the programme is shown when they ask, with sparkling eyes and great enthusiasm, "When is family home evening this week?"

They are keen to carry out the assignments too, and there are novel ways given in the manual by which they check their progress. For about two weeks after a recent lesson our children (under considerable strain) did not quarrel or bicker about anything in case the "Flame" of an imitation candle was extinguished. This would represent the withdrawal of the Holy Spirit from the home for as long as contention existed.

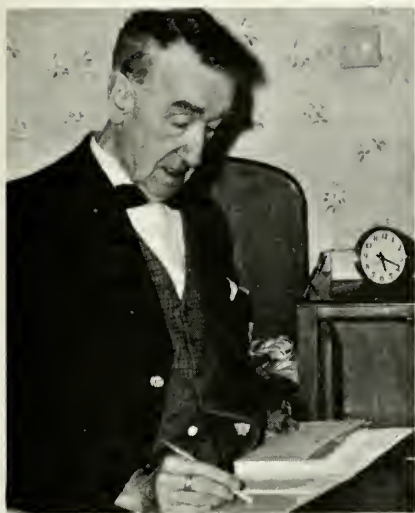
Where better for us to teach the application of the Gospel than in the home? What better assistance can we have than material inspired by the father of our heavenly home?

As we look into the faces of those we love we may wonder what life has in store for them. We cannot answer that question, but we can equip them to measure up to whatever lies ahead.

If you do not hold a family home evening then get going without delay. See your Bishop or Branch President and he will provide you with a manual and any other assistance you may need to get started.

Think of the joy we shall have if our children stand spiritually unscathed at the end of their mortal lives and one of the reasons they give for being that way is because they "Came from Goodly Parents."

(Brother Deacon wrote this at the request of The Millennial Star after it learned of the success and happiness developing in the Deacon home as a result of following the suggested Church programme.)



Theodore H. Fulton

Finding The Truth

★ Theodore H. Fulton was born on 12th February 1884, in Belfast. His father was a lithographer.

One Saturday night in 1912, he went to visit a friend and found him with two Mormons—Pres. Cornaby of Spanish Fork, Utah, and Elder Albert Monney. He disliked Mormons, and was sure there would be some heated words, but only items in general were spoken of, and nothing was said of their doctrine. Before they left, Pres. Cornaby asked him if he would attend the evening service of the annual conference, and he promised he would.

There he heard one of the “Twelve” speak on faith, repentance, baptism and the laying on of hands. At that time, he was the secretary and a Deacon of the Baptist Church. He thought he knew all on such subjects, but because of that sincere, simple talk by such an advanced man, Theodore Fulton was baptised and confirmed a member of

the Church, six weeks later.

Later in the year 1912, he married, but his wife was a non-active member of the Church.

When the war came, the Mission was closed, and the loyal brethren looked after the work. He was appointed branch president, and was the first local elder to hold a street meeting opposite the Belfast City Hall.

In 1921, he was invited to go to Salt Lake City, but he remained there only eight months, as work and wages were hard to find, and he had a family in Ireland to support. All his children were baptised very young.

He moved east from Salt Lake City, and his job was a receiving clerk for the National Biscuit Company, in Newark, New Jersey, where he worked for the same company, as an assistant shipper. He remained there five years, and was put in full charge of an agency in Orange, New Jersey. After four years

he was moved to Jersey City, and after seven years he was moved again to Broomfield, New Jersey—but this was night work, so he resigned. Instead of going straight back to Ireland, he rested in Philadelphia with some friends, first

In Ireland, he got a job in Londonderry—one hundred miles from a branch of the Church, as at that time there were only two branches in all of Ireland, one in Belfast, and one in Dublin.

Here he took up Lawn Bowling, joined the club and wrote some Bowling Chat-ter. Through these articles, he brought forty members to the club. He also wrote a weekly article on current

affairs, and he had nineteen short stories published in different newspapers.

Then he went to Ballymena, working for the same company, but he stayed there only a few years. He began to get very tired, and had to spend four months in the hospital. He came out, but has to use a cane.

He has now lived for five years in the large house in the grounds of Lady Dixon's lovely Park—with its one hundred and fifty acres of woodland and rosewalks. He is eighty four, and has now belonged to the Church for fifty four years, making him one of the eldest living members in Ireland.



John Moore of Omagh, Ireland and his violin.

Converted Through Early Church Pamphlet

★ Brother John Moore was born the 18th of March 1885, the oldest of eight children in the family. He grew up in a rural area, working on farms never having travelled 50 miles from the place where he was born. In the year 1908 he was working for a lady on a farm and considered himself to be one of those "saved" people. The lady for whom he was working was also "saved".

As he came in for lunch one day the lady told him that two Mormons had been there and he asked if they had left any messages, and she said that they offered some tracts but she wouldn't accept them. She said that they were only looking for girls. He told her that if they ever came back to get some tracts or some books and he would pay her for them. His wage at this time was only one shilling a day.

About two weeks later, as he was leaving after his lunch, the two missionaries came again but he did not dare to stay and converse with them, he just said "how do you do" as he went out of the house. When he came back in the evening he asked again if they had left some tracts and sure enough they had left one entitled "Rays of Living Light" by Charles W. Penrose. He began to read the tract and by the time he had read one paragraph he said to the lady, this is the truth and then she scolded him and reminded him that he was "saved".

He finished the pamphlet and then looked to find the address from where it came. The only address he could find on it was Liverpool, and so he wrote to Liverpool to ask if there were more tracts or books available. As the tracts and books came he read them and was converted to the truth, but missionaries never called again and he had no idea that there were missionaries stationed in Belfast. Almost two years passed away and then some missionaries did call by and he applied and was baptised on the ninth of December 1910.

He had a good ear for music and he played the violin for many of the dances that were held in that area. He continued to work on the farm as a laborer and on May 23rd 1923 he married Mary Arnold and they moved into a small house at the foot of the hill. The following year 1924 his wife joined the Church and missionaries were now calling every 3 to 6 months coming from Belfast to visit them. They had one son and he and his wife are now living with him in this beautiful little white house in a lovely green valley.

Brother and Sister Moore both get around very well and enjoy life. He still plays the fiddle and his friends who come, play the bagpipes and the fiddle with him and they enjoy an evening of music together.

If Only

Another Prize Winning Short Story

By Mrs. Pat Pritchard, Bangor, Caerns

★ "They're at it again," said Nora to herself, Its' amazing any time of day or night they'll manage to have a quarrel somehow, thinking how even with the T.V. on she could still hear the angry voices.

Nora knew that if only she could get her neighbour Maria next door interested in learning about the restored Gospel that it wouldn't be long before she would have more happiness in her home, but now? Every way she'd tried before had failed, "Maybe I don't trust enough in my Heavenly Father," she thought, and then another thought struck her. Supposing she was told that unless she herself could be the means of converting Maria and her family there would be no salvation for her. Oh! how awful and lost I'd feel then, and she knew in that minute that she was more concerned about her own loss and not being able to live with her Heavenly Father again one day, than she was about Maria's. Then she realized for the first time that she just had not been thinking enough about what Maria and her family could gain, but had been thinking more along the lines how nice it would be to be able to

say that she had been the means of converting them.

"I must learn to have more love, true love for others as Jesus had, then I will want what's best for them, and not just praise for myself." That night she knelt in prayer, and just knew that she would get help both for herself and the family next door. She thanked her Father in Heaven for letting her see that she had to set herself to rights first, before she could even start on Maria and her family and realized that her first step was prayer and fasting.

The next morning as Nora was putting out the milk bottles, Maria appeared at her door, looking rather wan and dejected looking. "How can you look so happy in the morning," said Maria to Nora, I'm simply all in after that quarrel again last night, I suppose you heard us?" she continued.

"Well I did," said Nora, "But to answer the first part of your question let me say I feel happy in the morning, particularly after we've had family prayers."

"But we say our prayers too, but it doesn't seem to help us, I pray a lot for our home life to be happier," said Maria.

"Do you as a family all kneel together to pray," asked Nora. "No we each say our own prayers," explained Maria, then went on to say, "They'd think I'd gone potty if I asked them to kneel in prayer in the morning, when they're all so busy going to school and work and what Stephen would think I don't know."

"Why don't you ask Stephen as head of the home to suggest family prayers, maybe to-night when you're all together at dinner," suggested Nora.

"Well things have got so bad I'm willing to try anything, 'cause if we continue the way we are, I can see us splitting up."

Throughout the rest of that day Maria kept wondering to herself how she could approach her husband about family prayers, then she thought what will we say in the prayers. "I'd better go and ask Nora" she decided.

Nora then had the wonderful opportunity to explain the steps of prayer to Maria, and how one could pray from one's heart. Silently Nora offered up thanks to Heavenly Father 'cause she never expected such quick results, then she suggested to Maria that they both kneel in prayer to ask God to prepare Stephen so that he would be agreeable to the idea of family prayers.

Stephen felt really warm inside when Maria asked him quite humbly (no shouting no demanding) would he as 'head of the home' tell the family that from now on they would have family prayers, and she explained to him what Nora had told her. Maria expected some sarcastic remark, but none was forthcoming, instead Stephen put his arms around her and said, "Thank you darling for calling me the head of the home, I probably have not been acting that way lately." Both Maria and Stephen knew they had learned something that night, and they knew that neither of them wanted their family to be split up.

Well, after dinner Stephen called the family together, six children, four boys, and two girls, and told them about family prayers, anyway after a few giggles and objections, it was decided they'd get up a little earlier in the morning to join in prayer together before setting out for the day. Stephen then told them seeing as they were all together they could have a family prayer right now. Stephen started the prayer and felt really tongue-tied and didn't know what to say, but when he realized that for the first time that his wife and children and himself were so silent together instead of the usual bickering and quarelling, well the words just came in heartfelt thanks to their Father in Heaven for being together as a family, and he humbly asked that they may all love one another, and in each of their eyes could be seen a new light, a light that meant from now on they would try harder with one another.

The next day it was a new Maria who set off to do her shopping, she met Nora in town, told her all that had happened, and explained to her that she knew that from now on that life was going to be better for her and the family. Then Nora explained to her about the missionaries, and suggested they call to see her. The tears came to Nora's eyes when Maria said. "If my family can become like yours through learning more about the Mormon Church, then please ask your missionaries to call, I only wish I had listened to you before now, thank you Nora."

Nora just knew how wonderful it was going to be to have a Latter-day-Saint family living next door to her, because she really knew now that they would accept the Gospel, and she also felt glad and happy for Maria and her family when she thought about the further joys that were about to come into their lives, and the joy that had come into her own through helping them.

Short Story, Poetry Contest Drawing To A Close

★ The Millennial Star Board will sponsor both a short story contest and a poetry contest. The short story may be based on a true event. Deadline for entries has been set for August 30, 1968.

Rules pertaining to the short story contest are printed herewith. Rules for the poetry contest follow.

Rules for the contest:

1. This contest is open to all members of the Church in Great Britain.
2. Only one story may be submitted by each contestant.
3. The story must not exceed 3,000 words in length and preferably typewritten. A duplicate copy of the story should be retained by the contestant to insure against loss.
4. The contestant's name is not to appear anywhere on the manuscript, but a cover sheet on which is written the contestant's name and address is to be enclosed with the story.
5. A signed statement is to accompany the story submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That the story submitted (state the title) is the contestant's original work.
 - c. That it has never been published, that it is not in the hands of an editor or other person with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.
6. No explanatory material or picture is to accompany the story.
7. The judges shall consist of the Managing Editor of the Millennial Star and two members of the board of Directors of the Deseret Enterprises.

In evaluating the stories, consideration will be given to the following points:

 - a. Characters and their presentation.
 - b. Plot development.
 - c. Message of the story and compliance with LDS standards.
 - d. Writing style.
8. Entries must be postmarked not later than August 30, 1968.
9. All entries are to be addressed to Millennial Star Short Story Contest, Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.
10. Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.

The Millennial Star reserves the right to publish from time to time any of the other stories entered in the contest. All entries will become the property of the Millennial Star and none will be returned.

Poetry Contest

Rules

★ The Millennial Star Poetry Contest closes August 15, 1968. Prizes will be awarded and winning poems will be published in the Millennial Star.

Rules for the contest:

1. This contest is open to all Latter-day Saints.
2. Only one poem may be submitted by each contestant.
3. The poem must not exceed fifty lines and should be typewritten, if possible. Where this cannot be done, it should be legibly written. Only one side of the paper is to be used. (A duplicate copy of the poem should be retained by contestants to ensure against loss.)
4. No explanatory material or picture is to accompany the poem.
5. A signed statement is to accompany the poem submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That the poem (state title) is the contestant's original work.
 - c. That it has never been published
 - d. That it is not in the hands of an editor or other person with a view to publication.
 - e. That it will not be published nor submitted elsewhere for publication until the contest is decided.



Another view of the Southport bazaar.

Additional News



A few of the more than 80 people from the Irish Mission who enjoyed the recent hike to "Cave Hill". They assembled at the Cave Hill Chapel early to spend the day hiking, playing and picnicking.



Bristol District Relief Society sisters cutting the cake at the auxiliary's annual celebration.

SOUTHWEST BRITISH MISSION

★ Seventy sisters and brethren of the Bristol District, celebrated the 126th anniversary of the Relief Society at Downend Chapel.

During the evening the winning story of the Southwest British Mission Relief Society Short Story contest was beautifully read by Sister Vera Ireland, mission Relief Society president. The story, "The Special Day" was written by Sister Iris Stanbury of Bristol Third Branch.

Guests from Somerset District provided entertaining games and Sister Olive Baker from Bath Branch told some of her experiences as a Relief Society sister.

The delicious birthday cake was made by Sister Mary Collins mission Relief Society counsellor and iced by a friend of Sister Margaret Foy, Relief Society president of Downend Branch.

BIRTHS

★ April 13th—To Bro. and Sister John Griffin of Lincoln Branch, Central British Mission, a son.

★ May 6th—To Barton and Joyce (nee Bramley, formerly Middlesbrough Ward) Johnson, of Provo, Utah, U.S.A. a daughter, Sheila Tamar.

★ May 12th—To Pierre and Noreen Croguennec of Walsall Branch Leicester Stake, a daughter, Nicole.

★ May 10th—To Stewart and Ruth Irvine of Carlisle Branch, North British Mission, a son, Howard Stewart.

Former Luton Youth Wins Honours In Australia

★ The 1967 Byrnes Medal (top junior pass in the State of Queensland, Australia) and the E. M. Memorial Bursary (highest aggregate in seven subjects) have been won by Mark Alexander Clark, 16, of Beech Hill, Brisbane.

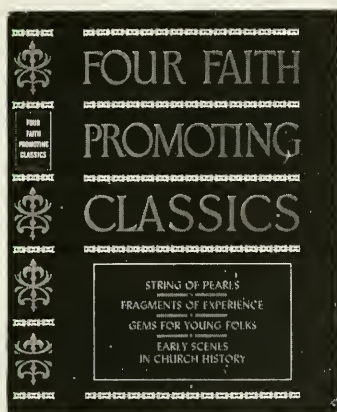
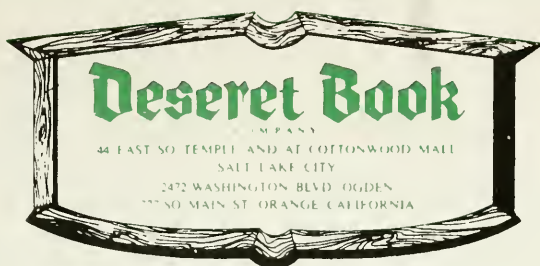
A former pupil of Maidenhall Junior School, Luton, England, Mark obtained A's in English, German, history, geography, mathematics (two) and science (two). Pat, his sister, now studying at Queensland University, also gained eight A's in her junior exams.

Mark plans to study at Inala State High School near Brisbane for two years prior to studying agricultural science at university.

His father, Thomas Clark, presided over the Luton Branch prior to the family moving to Australia in 1961.

The family moved to Australia for the climate and Mark's health. It is reported Mark is now over 6 ft. tall and minus health ailments.

His younger sister is Claire Louise.



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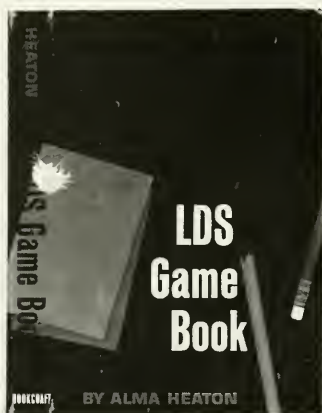
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London Stake Aaronic Priesthood Learn Early History Of Church at Benbow Farm

by
Roger Stringer

★ "Oh how lovely was the morning", Sunday morning, May 19th at Benbows farm Herfordshire, for 70 Aaronic Priesthood and leaders of the London Stake. They gathered together at the side of the pond in which Wilford Woodruff baptized 600 people when he first came to England as a missionary more than 130 years ago.

The priesthood testimony on the still countryside under a warm sun was most inspirational. This was the highlight of a weekend camp commemorating the restoration of the Aaronic Priesthood.

The programme for the 3-days covered all aspects of social and spiritual living. The inclement weather didn't dampen the spirits of those present. Throughout the whole time a spirit of brotherhood prevailed that could only be brought about by having the spirit of the Lord present.

All too soon the weekend came to a close on Sunday with a special Sacrament Meeting in the Luton Ward Chapel under the direction of the stake presidency, Pres. Joseph Hamstead Jr., Pres. Donald W. Hemingway and Pres. Thomas Hill. Credit must also go to former Pres. Dougald C. McKeown, recently released as second counselor in the stake presidency, for laying the groundwork for such a fine outing. He is the new president of the London Temple.

The big job of feeding the 80 hungry sportsmen was handled by Joseph Watson assisted by James P. Martin, and volunteers.

George V. Mosdell and John A. Trevor of the high council Aaronic Priesthood Committee, were in charge of various aspects of the camp.

Benbow's Farm lies between Worces-

ter and Ledbury by an indirect route—difficult to find.

John Benbow was a wealthy farmer, and one of a group of 600 people who had left the Methodist Church and formed a local congregation known as the United Brethren.

In January 1840, John Taylor and Wilford Woodruff arrived in Liverpool to spread the Gospel in England. Through divine inspiration, Wilford Woodruff was led to the Benbow Farm. In his first 35 days after his arrival in Herfordshire Wilford Woodruff baptized 45 people, preachers, and 165 members of the United Brethren.

This led to the baptism of over 1,800 persons during 8 months. This included all 600 United Brethren except for one person. Also it included 200 preachers of various denominations.

On the 6th of April, 1840, Brigham Young arrived in England. Later on he arranged for the printing of the Book of Mormon through finances provided by John Benbow in 1840, when 5,000 copies were published.

This shows the important part Benbow's Farm played in the early day Church. Even though the Gospel had been brought to England three years earlier, this event opened the doorway for the conversion of thousands of souls. A short time after this Brigham Young organized the immigration fund programme, and many of the members of the Church who lived here in England, Scotland, or Wales immigrated to the states where they could help to build up the Church there. It is interesting to note that between 50% and 70% of the early day leaders of the Church were descendants of these people who had immigrated to the states.

THEMES FOR FUTURE ISSUES OF THIS MAGAZINE

AUGUST

MIA JUNE CONFERENCE REPORT

SEPTEMBER

TENTH ANNIVERSARY OF LONDON
TEMPLE

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Editorial

★ There is in the state of Utah, in the United States, a contest to bring "liquor-by-the-drink" into reality. The Church has, of course, taken a definite stand against such proposed legislation and encourages all residents of the Beehive State not to sign the proposed petition.

With hundreds of members of the Church from Utah serving in one capacity or another in Great Britain, The Millennial Star feels it has an obligation to encourage these Utah citizens within the circulation area of The Star, to voice their opposition to such proposed legislation.

It is suggested Utahns write their families, relatives and friends encouraging them NOT to sign the petition.

Those responsible for the proposed petition say it is a "control" measure but in fact is not a "control" measure. We quote from the Deseret News Editorial, May 10, 1968, "It is a proposal to legalize sale of liquor by the drink."

We also quote from the Church News of June 8, 1968:

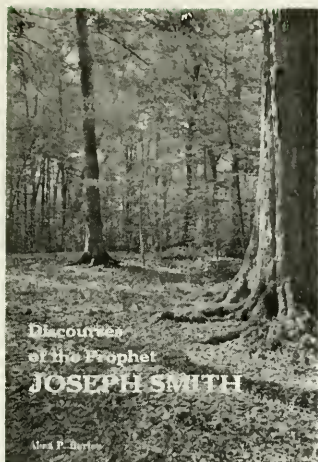
"While increased sale of liquor and license fees would doubtless generate substantial funds, there is no guarantee whatsoever of effective law enforcement. History has a way of repeating itself. The Liquor Control Commission under the present law in its early years was provided with ample funds to maintain an effective enforcement agency. That agency was eliminated through action of the Commission itself taken January 6, 1949 'in harmony with the state policy of our governor . . .' It was not lack of sufficient funds, as evidenced by the fact that cities, incorporated towns, and counties in the state were given \$1,000,000 annually from the liquor control fund for local enforcement. The 1967 Legislature continued the \$1,000,000 but without the requirement that it be used for liquor law enforcement.

"Thus . . . an enforcement agency as effective as might be expected under the present proposal, was methodically removed. We ask, 'Is it necessary to multiply liquor outlets throughout the state in order to have enforcement?'"

Those responsible for the proposed measure also claim such a device is needed to bring in additional tourists to the state. If this action is necessary it is best Utah do without such tourist trade. Surely the state, with its wide scenic and beauty attractions, can generate interest and promote tourist traffic without the use or pretext of liquor.

It is up to every right thinking citizen of Utah to voice his opinion against such a proposal by first not affixing his signature and secondly by encouraging others not to sign.

Faithful members of the Church are admonished to follow the counsel of the Church authorities and to support them in voicing opposition against the proposal.



"Discourses of the Prophet Joseph Smith"

(revised)

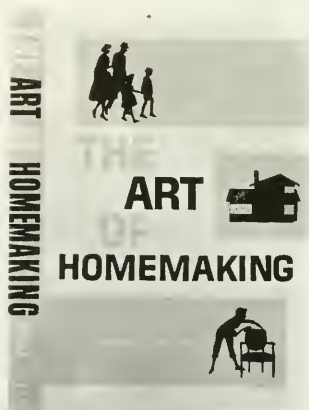
by Alma P. Burton

The Prophet's teachings arranged and classified according to subject matter, plus new materials.

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JULY

- 6—Br. South, N. British
- 13—British, London
- 20—Leicester, Br. South
- 27—London, Leeds, Glasgow

AUGUST

- 3—Br. South, N. British
- 10—CLOSED
- 17—CLOSED
- 24—CLOSED
- 31—Sunderland, London, British,
Leicester



Eardisland Herefordshire

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc.

—Joseph Smith

